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centennial edition of

the Sentinel and it's

thrilling record of Jewry

in the life and progress

of Chicago
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The Sentinel Presents
100 Years of Chicago’s Jewish Life

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It is difficult to say what Chicago might be like today had the practices of Adolph Hitler been in force a hundred years ago when the early Jewish settlers joined their brothers pushing westward, toward the new metropolis rising out of the prairie on the shores of Lake Michigan. For, regardless of the field one probes—whether it be the arts, the sciences, industry, public service, professions or organized labor—we find that Jews have made a singular contribution to the growth of our city.

That restless energy which gave the world a Heifetz, an Einstein and a Brandeis, produced their Chicago counterparts who, like them, dreamed their dreams, and left their mark upon the cultural might of the growing city.

So integrated a part of Chicago’s whole history is the history of its Jewish citizens that it is difficult to separate the two. Like the tributaries of a mighty river rushing toward the sea, so Chicago’s Jews poured out their best, along with Poles, and Czechs, and Negroes, and Irishmen, and Italians, and men of every race and creed—jointly making of a wilderness a place for free men to abide. Each has retained some of the culture of its fathers. Each has taken something of the new culture unto itself. All have contributed to the total culture. And one has given to another. Thus it was that Chicago grew into the third largest city in the world.

We, of course, in a Centennial publication of this kind, could not hope to present the total story. Many important and worthy individuals, living and dead, and many important events—worthy of record—do not appear here. There are other volumes, written and to be written, whose purpose it is to do that. Nor was there an effort made to record all the important ones, or only the most important events, or to reach into every sphere. This was not done. It is the feeling and movement of Jewish life which is described here.

This is the story of the big and little. It is the story of a community of people, rather than of individuals and events. It is designed to give to the elders the enjoyment of reminiscing over yesterday, and to the young the courage for today. It is a cross-section of Jewish life at its best. Its theme is unity. But neither have many of the weaknesses and the faults been hidden.

The non-Jew, we hope, will find in these pages a better understanding of his Jewish neighbor. The Jew who has drifted and lost touch with his own we hope, too, will find a better understanding.

In this effort, we are especially indebted to the host of prominent contributors who devoted endless hours to the difficult task of compiling and briefing the story of the past.

To the Chicago Historical Society, to the Jewish Historical Society of Illinois, to the many contributors, we owe a special debt of thanks.

At a time when the Jewish people are concerned with their brethren overseas—the anxieties which accompany the re-birth of nationhood in Israel, and of Jews who still are homeless and unsettled in Europe—and while we face the struggle for complete equality here at home, an understanding of what we have already achieved is essential to any program for the future. Armed with the knowledge of our past we can face the future unafraid, confident that we will overcome all difficulties as our pioneer forefathers overcame theirs. Inspired by the generations of Chicago Jews who built a solid place for their people in the epic of a great city we, too, must build toward tomorrow.

On their firm foundations, together we will help to erect a greater, more prosperous, healthy, socially useful community for ourselves and our children.

THE PUBLISHERS
By MORRIS GUTSTEIN

1852—First Jew, Morris Baumgarten, arrived in Chicago.

1854—First religious services held on Yom Kippur in a small room above a store on Wells and Lake streets.

1856—"Jewish Burial Ground Society" founded.

—First Jewish cemetery acquired near the Lake, north of North avenue, now Lincoln Park.

1857—"Kahilath Anshe Maeriv"—Congregation of the Men of the West—first Jewish congregation in Chicago founded.

—The Reverend Ignatz Kunreuther, first shochet, hazan and teacher arrived in Chicago, as the minister of K.A.M.

1849—Lot on Clark street, between Adams and Quincy, leased by K.A.M. for the erection of a permanent synagogue.

1851—"Hebrew Benevolent Society of Chicago" organized.

—Second Jewish cemetery acquired by H.B.S. in town of Lakeview, now Clark and Grace avenues.

—"Ladies' Sewing Society," adjunct of K.A.M. dedicated on Clark street, where old Post Office now stands.

1882—"Kehilath B'nai Sholom"—second Jewish congregation organized now part of Temple Israel.

—"Ladies' Sewing Society," adjunct of Congregation B'nai Sholom.

1856—"Chevreh Gmelith Chassodim Ubikur Cholim" organized.

1857—First B'nai B'rith—Ramah Lodge No. 3.

—"Israelite Reform Society," attempting to organize the first Reform Congregation.

1858—Arrival of Dr. Bernard Felsenthal in Chicago.

—Founding of "Juedischer Reformverein" by Dr. Felsenthal.

1859—"United Hebrew Relief Association" to coordinate and administrate all the Jewish charities within the community, organized through the leadership and instigation of Ramah Lodge of B'nai B'rith.

—All day school founded by K.A.M.

—"Sunday school" for children above the age of eight years organized by School Board of K.A.M.

—"Kol Kore Bamidbar," First Jewish publication in the German language with Hebrew title, setting forth the ideals of Reform Judaism, written and published by Dr. B. Felsenthal.

1861—"Chicago Sinai Congregation" first permanent Reform Congregation, founded on principles of Reform Judaism organized by the "Juedischer Reformverein," most of its members having seceded from K.A.M.

—Acquisition of Christian Church on Monroe street, between La Salle and Clark, by Sinai Congregation, for its first synagogue.

—Abraham Kohn, County Clerk of Chicago, presented American flag with Hebrew quotation from Joshua 1:4-9, inscribed on it, to President Abraham Lincoln in Springfield, before his departure for the inauguration in Washington.

—"Chevrah Kadishah Ubikur Cholim"—burial and sick relief society—which conducted a Congregation known as the "Sesesh Shule," organized.

—First collection of hymns in the German language for use at Sinai Congregation, published.

1862—Jewish Company — the Concordia Guards—formed in Chicago to fight for the Union Army in the Civil War.

—Concordia club organized.

1863—Sinai Congregation dedicated its second synagogue on Plymouth Court and Van Buren.

1864—Zion Congregation, now part of Washington Boulevard Temple, organized.

—First Synagogue of B'nai Sholom built on Harrison street and Fourth avenue.

1865—Congregation B'nai Jacob—first Orthodox Congregation of East European Jews.

—Ramah Lodge, Hebrew Benevolent Society and Chevrah Kadishah Ubikur Cholim participate officially in the funeral procession of Abraham Lincoln.

1866—Beth Hamedrosh Hagodol organized.

—Synagogue of "North Chicago Hebrew Congregation"—now Temple Sholom.

1868—District Grand Lodge No. 6 of B'nai B'rith founded.

—First Jewish hospital completed and opened for patients.

1869—Standard club organized.

—"Zeichen der Zeit," first Jewish periodical of a literary and philosophic nature, edited and published by Dr. I. Cronic, Rabbi of Chicago Sinai Congregation.

1870—Congregation Ohave Sholom Mariamopolser, now "Anshe Sholom" organized.

—Congregation B'nai Abraham, now part of Washington Boulevard Temple, organized.

—Estimated Jewish population in Chicago 10,000.

1871—Great Chicago Fire consumed five of Chicago's seven synagogues, the Jewish hospital and four of the B'nai B'rith lodges.

—Dr. Liebman Adler becomes rabbi of K.A.M.

1872—"Deborah Verein" organization of Jewish women to assist the United Hebrew Relief Association in its charitable work.

1873—Organization of Chicago Rabbinical Association.

—The Occident, first Jewish periodical in English published.

1874—Sinai Congregation instituted "Sabbath school" in place of All Day School.

—Sinai Congregation instituted Sunday services.

—K.A.M. became a Reform Congregation.

—Second Chicago Fire consumed K.A.M. synagogue and the rented "shul" of Congregation Ohave Sholom Mariamopolser.

1875—Congregation Anshe Kneseth Israel, known as the "Russische Shul," founded.

—K.A.M. dedicated its synagogue on Indiana avenue and 26th street.

—Cornerstone of the synagogue of Sinai Congregation laid on corner of Indiana and 21st street, on which a year later, a $128,000 structure was dedicated.

—Founding of Moses Montefiore Congregation.

1876—"Jewish Educational Society" to promote education on a community basis.

—"Jewish Reader" by Dr. Kohler, text book for Sabbath schools.

Rabbi Gutstein's "The Growth of the Jewish Community of Chicago in the 19th Century" will be published soon. He is author of: The Yoar Family in Newport; The Story of the Jews of Newport; Aaron Lopez and Judah Touro, Received B.S. and Ph.D. degrees from New York university. Attended Jewish Theological Seminary from which he was ordained (1922) and received (1948) Doctor Hebrew Literature degree. Rabbi of Congregation North Park Shaar-Tikvah.
1890—Congregation Mishno U'Gemoro devoted to extreme Orthodoxy and study organized.

—Jewish Training school, a public and vocational school organized on the West Side by German Jews, to give children of recently arrived immigrants from Eastern Europe a modern education and vocational guidance. Forerunner of manual training classes in public school system.

—Mass-meeting of a selected group of Jewish people held at the Standard Club to raise $29,000 for the reorganization of the University of Chicago and to assure its existence.

—Joint Conference of Jewish and Christian clergymen held at the Methodist Episcopal Church on Clark and Washington streets.

1891—"Reform Advocate," English weekly dedicated to the interests of Reform Judaism founded and edited by Dr. Emil G. Hirsch.

—K.A.M. erected its fifth synagogue on Indiana avenue and 53rd street, at a cost of $110,000. The synagogue is now used as a Methodist Church.

—Reverend William C. Blackstone of Chicago presented a memorial, signed by the most outstanding Christian clergymen and dignitaries in America, to President Benjamin Harrison, requesting him to appeal to all important sovereigns in the world, to intervene on behalf of the Jewish people, to restore Palestine as a Jewish National Home for the Jews.

1891—"The Society in Aid of the Russian Refugee" organized.

1892—Sinai removed Aron Kodesh from its synagogue.

—"Sofo Bruruj," Hebrew literary society founded.

—Frerater Order "Sonech Noefilin" consisting primarily of newly arrived East-European immigrants founded.

—Dedication of grounds for the "World's Columbian Exposition" at which 1100 members of the Order Sonech Noefilin participated.

—"Gomelei Chased Shel Emet," free burial society founded on the west side.

1893—"Maxwell Street Settlement," modeled after the Hull House, founded at 185 Maxwell street.

—Chicago Home for Jewish Aged opened on Drexel ave. and 62nd st.

—Parlament of Religious opened at the World's Columbian Exposition.

—Jewish Denominational Congress as part of the Parlament took place.

—Jewish Women's Congress as part of Denominational Congress convened.

—National Council of Jewish Women in America founded in Chicago.

—"Self-Educational Club" organized by a few intellectuals of the East-European Jewish community.

—"Jewish Citizen," a Yiddish daily appeared for a month.

1894—Independent Order Western Star organized.

—Chevrah G'miluth Chassodim Mishno U'Gemoroh," first free loan society to assist the newly arrived Jewish immigrants with loans in order to establish them economically.

—(date not certain) "The Yiddishe Vereingte Gewerkschaften," an amalgamation of all Jewish unions, cigar-makers, cap-makers, knee-pants makers, cloakmakers, and typesetters organized by Benjamin Schlesinger who was its first secretary.

1895—Isaiah Congregation organized.

1896—"People's Synagogue," a congregation on democratic basis with a nominal voluntary membership contribution to be paid monthly so as to make it accessible to all, founded by Dr. Isaac Moses, who resigned his post at the K.A.M.

—Chicago Zionist Organization No. 1" with Bernard Horwich as president organized as the first Herzlian Zionist group.

—"Women's Free Loan Association" to assist the needy and the Jewish small businessman, founded on the west side. Organization never had to bring legal action against a single borrower.

1897—"The Star of Israel," Zionist periodical in English published bi-monthly.

—First Austrian-Galician Congregation.


—"Knights of Zion," founded.

1898—First Zionist Youth groups "B'nai Zion" for young men, and "B'naih Zion" for young ladies founded.

1899—Yeshivah Etz Chayim Talmudical Academy for advanced Jewish studies particularly in Talmud and Rabbinic literature.

—Chicago Home for Jewish Orphans dedicated at 3501 Vernon ave.

—Samuel Alshuler nominated for Governor of Illinois on the Democratic ticket.

1900—The "Arbeiter Zeitung" a Yiddish daily devoted to labor began to appear.

—"Der Toglugcher Yiddisher Kol" a general Yiddish daily began to appear.

—"Associated Jewish Charities" to coordinate and integrate all Jewish charity activities in the community.

—Grundlaufend for "Beth Moshe Zekenim" on Albany avenue near Ogden blvd.

—Arrival of Rabbi Jacob David Wilkowsky to assume the office of Chief Rabbi of Chicago.

—Estimated Jewish population 75,000.

CONTINUED ON NEXT PAGE
100 YEARS
CONTINUED FROM PRECEDING PAGE
(This section prepared by staff)
1900—Conference Committee of Jewish Women's Organizations disbanded when Associated Jewish Charities came into existence.
-First Orthodox Talmudic School, Ye-hivat Etz Chaim, with 100 students and four teachers.
1901—Northwest Side Talmud Torah Organization of Orthodox group formed.
-Zion Sabbath school set up by Zionist group.
1903—Chicago Hebrew Institute (now Jewish People's Institute) chartered by thirteen Zionists.
-Arbeiter Verein (Workmen's Circle) fraternal order reaches Chicago.
1904—Fraternidad Israelita Portuguesa, Jewish fraternal order organized.
1905—Upheavals in Russia increase migration of East-European Jews to U.S.
-Organization of Poale Zionist group in Chicago.
- (to 1917) height of Yiddish vaudeville show activity.
1907—New main hospital building completed at Michael Reese at cost of $10,000,000.
-Jewish Home Finding Agency, for placement of children in foster homes.
-Lincoln Lodge No. 22 of Order True Sisters.
-Kishinef Massacre in Russia profoundly affects Jewish community in Chicago.
1910—45,000 garment workers, eighty percent of them Jewish, organized in the "Amalgamated Clothing Workers Union," go on strike for three and one-half months, win union recognition, and mark the beginning of the end of the "sweat shops."
-Women's organizations again banded together under leadership of Hannah G. Solomon, under name of Conference of Jewish Women's Organizations.
1911—Sentinel magazine begins publication.
1912—Federated Orthodox Jewish Charities organized.
- Arbeiter Verband (Jewish National Workers Alliance) fraternal order established.
-Chicago HIAS division permanently established after several unsuccessful efforts in prior years.
1913—Establishment of Hadassah in Chicago.
-Mizrachi Zionist group organized in Chicago.
1914—Northwest Fellowship Club, fraternal order organized.
-Daughters of Zion Infant Home and Day Nursery established.
1915—Orthodox Jews organize city-wide campaign to raise funds for relief of Jews subjected to extreme suffering under Czarist Russia. Fift of a series of such campaigns.
-Active movement of Jewish community from near west side to Lawndale district.
- (to 1930) peak period of Orthodox Jewish education, with two concentration centers: Lawndale (west side) district, and northwest side.
1916—Chicago Jewish community first to convene (preliminary) Congress for purposes of uniting Jewish community.
- Sarah Greenebaum Lodge No. 16 of Order True Sisters.
1917—World War I involves U.S.
-Election of delegates in Chicago to first national American Jewish Congress.
-Jewish (Hebrew school of United (Orthodox) Congregations) opened at Rockwell and Hirsch by Congregation Erath Israel, Ahavath Achim, Kneseth Israel, and Zemzech Zedek, all on the northwest side.
-Grenshaw Street Talmud Torah established by Russische Shul and Sawyer Avenue Shul.
-Covenant Club founded.
1918—End of World War I.
-First convention of American Jewish Congress, with delegation of 51 attending from Chicago.
-Mount Sinai hospital chartered as Orthodox Jewish hospital.
1919—National Women's League of United Synagogue (Conservative) established.
-Glickman's Palace Theatre opens on west side to present Yiddish stage performances. Peak period of Yiddish legitimate stage, running to 1930.
1920—Beginning period of active, organized anti-Semitism activity in U.S. accompanied by threats of violence.
-Hebrew Theological College of Chicago chartered.
-Chicago Branch of United (Conservative) Synagogue organized.
-The Forward begins publication of Chicago edition.
1921—Around the Palette artists group formed. First organization of Jewish artists in Chicago. Continued to 1939.
1922—Hebrew Theological college building completed at cost of $200,000.
1923—Second convention of American Jewish Congress and attempt to re-vitalize it.
-Orthodox Jewish Charities and Associated Jewish Charities merge into the Jewish Charities of Chicago.
-B'nai B'rith establishes women's auxiliaries.
-Jewish Education Committee, predecessor to Board of Jewish Education.
-Jewish Women's Art Club.
1925—Illinois State Federation of Reform Sisterhoods organized.
-College of Jewish Studies formed by Jewish Education Committee.
-Central Hebrew high school formed by Jewish Education Committee.
1926—Jewish Education Committee becomes Board of Jewish Education.
-Jewish People's Institute building completed at 3500 West Douglas blvd.
-Chicago Ambijan Committee formed.
1927—(and 1928) Four Yiddish theatres operating simultaneously.
1928—Mandel clinic completed at Michael Reese, and takes over functions of old West Side dispensary.
1929—Orthodox "Rehilkah" organized to control kosher practices and to give guidance and assistance to Orthodox needs.
1930—Crisis in Yiddish theatre and beginning of decline.
1933—Hitler.
-Chicago community takes active steps to organize a Chicago division of American Jewish Congress.
-Congress calls together Consultative Council of several prominent Jewish organizations in Chicago but differences of views prevents unity, and expires.
1936—Chicago delegates elected to first World Jewish Congress.
-Women's Division of American Jewish Congress formed in Chicago.
-Associated Talmud Torahs, central body and directing agency for Orthodox education.
1938—General Jewish Council as successor of Consultative Council organized. Expires in few years for same reasons as predecessor.
-Workmen's Circle opens Douglas Park theatre.
1940—Teachers Institute for Girls established at Hebrew Theological college.
-American Jewish Arts Club organized.
1941—World War II involves U.S.
-Max Straus Community Center opened in Albany Park.
1943—American Jewish Conference organized in Chicago as successor to General Jewish Council. In decline.
-Morris Perlman Camp Avodah established by Board of Jewish Education.
1944—Daily Jewish Courier suspends publication.
1945—End of World War II.
-Camp Sharon established by College of Jewish Studies for intensive training of Hebrew teachers.
-Death of President Roosevelt—the passing of a friend to all minorities and the oppressed.
1946—Board of Jewish Education acquires building at 72 E. 11th street.
1947—The Advocate suspends publication.
1948—Re-birth of Israel.
-60th anniversary of Jewish theatre in Chicago.
-Jewish population in Chicago estimated at just under 400,000. Jewish population in country, 5,000,000.

THE END
It was not without hesitation that I consented to make this brief comment on the contributions of the Jewish lawyer to the communal life of our city. The hesitation was due to the impossibility of treating so broad a subject in the space here allowed.

I was induced to accept the invitation to write this article primarily by Harry A. Iseberg's promise, which he kept faithfully, that he would assist with the research and preparation.

The American Jewish community is composed of a variety of groups coming from different civilizations in most of which they had been denied, legally or otherwise, any participation in the political and social life of the country. The Jewish lawyer, from the very nature of his training and profession, was amongst the first of the pioneers to become integrated into the new environment and, therefore, assumed commanding leadership from the beginning. Any attempt to deal with his contributions requires a review of the entire history of Chicago Jewry.

The names of no less than a thousand Jewish lawyers whose biographies would be of interest to us can easily be gathered. The Jewish lawyer is among those who have achieved much for the legal profession; he is found in the forefront of those political activities which have interpreted to the Jews their relationship to the general community and the need to participate in its welfare; he is found in the legislative halls initiating legislation of great social significance; he is found pleading the cause of the poor and organizing philanthropic agencies for their benefit; he is found among the builders of cultural institutions and among the authors of books and essays, and of course among the leaders responsible for every form of organized effort on behalf of Jewry here and abroad. Organizations, whose purpose it is to guard against infringement of individual or group rights are especially indebted to the lawyers.

Since the turn of this century, a number of great figures have led and guided the course of the Jewish group. I have selected a limited number for discussion here.

Early Leaders

Whether we think of Chicago's Jewry in terms of history only, or of the part that lawyers played in its development, there automatically comes to mind the names of such men as Julian W. Mack, Samuel L. Alshuler, Adolph Moses, Julius Rosenthal, Adolf Kraus, Hugo Pan, Max Pam, Henry Horner, Abel Davis, Leon Zolotoff, Sigmund Livingston, Max Shulman and Peter Sissman. These have all gone to their eternal reward. The life story of each of these would describe a vital portion of that history. One amongst them, however, stands out in this respect—Julian W. Mack.

He was a great lawyer, teacher and judge, but he found time to give of himself with a universal love to everything Jewish. The impact of his influence can be felt in every phase of development of our community. Immediately upon being admitted to the Bar, he became active in Jewish life. As secretary of the Associated Jewish Charities, he made ever-lasting contributions to the development of American-Jewish organized philanthropy. He was successively Judge of the Circuit Court of the Appellate Court and of the United States Circuit Court. Space does not permit a recital of his many activities in the Jewish and non-Jewish field. Son of a traditional Reform family, he became the Zionist leader, not only in Chicago, but nationally. As president of the Zionist Organization of America and in close association with the great justice of the Supreme court, Louis D. Brandeis, he brought to the Zionist philosophy strength and prestige which to this day carries his indelible mark. No one has better demonstrated the fact that loyalty to the ideals of the United States of America and the ideals of Judaism and Zionism are mutually strengthening.

Sympathy for Europe's Oppressed

The next name that comes to mind is that of Adolf Kraus. Though not native born, the city of Chicago was not slow to accept his presence. In addition to his legal practice, he served as president of the Board of Education, Corporation Counsel, and president of the Civil Service Commission. But at no time did he neglect his duty to his fellow Jews. For a long time he was president of his temple and was active in virtually every Jewish communal undertaking. Above all, he found the vehicle for the expression of his Jewishness in the B'nai Brith whose international president he became in 1905 and continued to serve in that capacity for the rest of his active years.

He spent himself and his strength in successful procuring the aid of our government in the Jewish struggle against the barbarities of the Czarist regime. Through the efforts of Adolf Kraus and his associates, the treaty with Russia was abrogated and the sympathy of this country for our people living in the benighted countries of Europe has continued ever since.

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It is pleasant to remember that Adolf Kraus was not the only member of this distinguished law firm who reached great heights. His partner, Samuel Alshuler was one of the most beloved citizens of Illinois. As early as 1906 he was elected a member of the Illinois House of Representatives; in 1900 he was the Democratic nominee for Governor of the State of Illinois and ran far ahead of his ticket; in 1915 he was appointed by President Wilson, Judge of the Circuit Court of Appeals.

During his long term as Judge of the Federal Circuit Court, his sympathy with labor enabled him to make unique contributions. He distinguished himself as arbitrator in the raging controversy between the Chicago Packers and their employees, which won him national acclaim. With all his greatness, he was a man of extreme modesty. His devotion to the Jewish community knew no bounds. Being a great orator, his services in that field were constantly in demand. He was an avowed Zionist and lent his prestige to that cause when others scoffed and sneered.

“Whether or not the perfect man ever existed I know one who, as to character comes near being a perfect man as can be found anywhere; that man is Samuel Alshuler.”

Kraus has other partners who rose to eminence. Of the firm of Kraus, Mayer and Stein, each of the members reached soaring heights. Levi Mayer was, by general ac
t

Kraus has other partners who rose to eminence. Of the firm of Kraus, Mayer and Stein, each of the members reached soaring heights. Levi Mayer was, by general acceptance, the leader of the bar for more than a quarter of a century. In addition to his profound learning, he was a man of vision and great ability. His name was connected with some of the most important litigation in the country. His advice was sought and acted upon by political leaders, the great industrialists and ultimately by the government in the distressing days of World War I.

The firm of Mayer, Meyer and Austrian, and later, Meyer, Meyer, Austrian and Platt was, and remains to this day, one of, if not the leading law firm in the city. While very busy with matters of supreme importance up to the day of his demise, Levy Meyer, nevertheless, found time for his people to whose various philanthropic endeavors he gave freely of his means and of

CONTINUED ON PAGE 20
Once in my impressionable boyhood I wandered into a political meeting which was being addressed by a well-known Jewish politician of the Republican persuasion. I heard him say: "I want you should vote for my friend Bob Crowe." Thereupon I walked out of the meeting with the fixed view that I say these things, not in bitterness, but to encourage clear vision and to discourage the blind or reckless vanity which sees the Jew in all things.

In this vast maze of overlapping governments that is the Chicago area, there is an over-abundance of elective and appointive offices, innumerable aldermen, county commissioners, aldermen, sanitary district trustees, members of Boards of Education and boards beyond number, clerks of courts and clerks of this and that, coroners, sheriffs, everything that spells position, however unimportant. It would be strange if some Jews had not filled public offices from time to time during the last century. It serves no useful purpose to enter into the minutia and to record the now-forgotten names of the Jews who joined the Germans, Bohemians, Poles, Italians, Scandinavians, and the other ethnic and national groups in holding minor offices. Now and then one of these minor officials was a loved figure who was remembered beyond his day and hour. There have been only a handful of top figures.

The Jews have obtained more offices proportionately than the Negroes who are, as elsewhere, an underprivileged group, politically. Most of the present day leaders, particularly in the Democratic party, have been Irish; but there have been times, especially in the past, when Germans, Czechs, and the British have been predominant. There was a time, strange as it may seem, when the Irish of Chicago were an underprivileged group.

Political influence depends often on numbers and even more on concentration of population. In the earliest days the Jews were not concentrated in any particular section of the city and were few in number. When they rose to influence, it was not as Jews, but as Germans or Bohemians, or as members of some other national group of north or central European stock.

First Office-Holders

Henry Greenebaum was elected Alderman of the old 6th Ward way back in 1856, the first Jew to sit in that not always august body. Greenebaum was honored, not as a Jew, but because he was a member of an influential early family. For the same reason, Abraham Kohn became City Clerk in 1860, and Henry A. Kaufman became President of the Chicago Tribune, and others were notorious for their anti-Irish sentiment.

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votes than any ward north of the Mason and Dixon Line.

Michael Rosenberg held public office. He was a trustee of the Sanitary District at the time of his death. His successor as ward committeeman was his brother, Moe, who himself held public office, but made public officials—particularly during the time of Mayor Anton Cermak. It was at that time, and largely through the influence of Moe Rosenberg, that a Jew, for the first time, became Governor of Illinois.

Alderman Arvey

Throughout the Rosenberg regime the brains of the organization was an unprepossessing individual named Jacob M. Arvey. Arvey originally became Alderman of the 24th Ward because the Rosenberg's preferred him, for personal reasons, to another Jewish aspirant to that office, but he very soon made himself indispensable to the less gifted politicians. By force of personality, perseverance, resourcefulness and organizational skill, Arvey became Democratic floor leader in the City Council when William E. Dever was Mayor of Chicago. From then on the people of this community were increasingly aware of him. Arvey was master of every political strategem, but he was more than simply another politician.

It will be remembered that there came a time when the Democratic organization turned on Governor Henry Horner; and Arvey, as a loyal member of the organization, supported Governor Horner's opponent, despite his personal liking and respect for Horner. On one occasion, during the bitter campaign, he and the Governor left a non-political meeting together. The Governor put his arm around Arvey and walked out with him. Arvey felt a little self-conscious and said: "You know, Governor, I am not with you." To which Horner replied, "I know that you aren't, Jack, but you are one of the few who have never told me that they would be with me."

Man of Integrity

It was that kind of personal integrity which gave Arvey a reputation and influence in circles often opposed to mine-run politicians. Arvey was a New Dealer, not alone in the Democratic party ("the great political captain") was the standard bearer of his party, but because he was a liberal in his basic philosophy. I remember receiving a letter from my old friend, James Weber Linn, the University of Chicago professor-politician, expressing his amazement that Arvey, the machine politician, was a man of brains and liberalism. I remember, too, that when Paul H. Douglas was a member of the City Council, and fighting continuously with the Democratic organization, he told me how shocked he was to find that Arvey was such a man. Arvey, the man who turned on Governor Henry Horner; and Arvey, as a loyal member of the organization, supported Governor Horner's opponent, despite his personal liking and respect for Horner. On one occasion, during the bitter campaign, he and the Governor left a non-political meeting together. The Governor put his arm around Arvey and walked out with him. Arvey felt a little self-conscious and said: "You know, Governor, I am not with you." To which Horner replied, "I know that you aren't, Jack, but you are one of the few who have never told me that they would be with me."

Increasing Influence

It was natural for Arvey to rise in influence. Upon the death of Mayor Cermak, he would probably have been named Mayor of Chicago except that some believed it to be inexpedient to have a Jew as Mayor of Chicago, while another Jew was Governor of the State. With the death of Moe Rosenberg, any doubt that Arvey was the real force behind the 24th Ward Democratic organization vanished. Whenever the Democrats were in power, which was a continuous matter locally (except for the William Hale Thompson regime), Arvey was the floor leader in the City Council. Then he became chairman of the all-important finance committee.

At this time he developed a very great desire to retire from politics. At the funeral of another Jewish office holder, the much liked Mitchell C. Robin, he talked with me at some length about his eagerness to leave public life and to "take it easy." Then the war broke out in Europe and members of the National Guard were inducted into the regular army. Public officials had the privilege of resigning from the Guard, but Arvey was not that kind of a person. He had participated in the National Guard for years in peace time and was now a captain. He felt that it was his duty to remain. He entered the regular army of the United States and saw active service in the Pacific theater. By all reports, he did a brilliant job, particularly in the Philippines.

At this time the Democratic organization was showing signs of falling apart at its seams; and the old politicians, remembering Arvey's astuteness, raised their voices for his return. The newspapers carried the prophecy that he would definitely succeed Mayor Kelly as chairman of the Cook County Democratic Central Committee.

Revives Democrats

Arvey revived the Democratic organization. A new vigor was visible everywhere. He was largely responsible for the choice of Martin H. Kelly to succeed Kelly as Mayor of Chicago. He began to play a greater role in the national scene. He was looked upon everywhere as one of the men who had to be considered whenever political questions arose. His influence, generally speaking, has been a good one, with occasional exceptions.

The Jewish powerhouse of Illinois, Arvey is intensely American in viewpoint; at the same time he has strong Jewish feelings and has often been of great service to his people. It is not generally known, for example, that he was largely responsible for the favorable vote on the Palestine-partition issue by the Democratic segment of the United Nations.

Arvey's opposite number today in the Republican party is Judge Julius Miner, who, while not all powerful, does help to determine strategy in the higher levels. He is as close to being an intimate of the aloof Colonel Robert R. McCormick as one can become, and the Illinois Republican party bulges from the pockets of the bossman of the Tribune. Judge Miner's political skill was at its best in the days when he managed to be close to both battling Colonels of the Chicago newspaper world, Frank Knox and Robert McCormick.

During the roaring twenties, another East-European Jew, Morris Eller, was high in the councils of the Republican party, because he could deliver the votes, and never mind how. There have been other Jews holding high posts in both major parties. Most of them are vanished with the headaches of yesteryear. A particularly interesting powerhouse of "them days" was William Loeffer, whose influence was Bohemian rather than Jewish in origin. He was the political godfather of Adolph J. Sabath.

Judge Samuel Alshuler

Almost a half century ago, in 1900, a Jew was nominated for the first time as the candidate for Governor of a major political party—by the Democratic party. The Jew in question was Samuel Alshuler, a native of Chicago, who had resided since infancy in Aurora. Judge Alshuler was so little connected then with the Jewish community that many people did not know that he was Jewish. To remove all doubts on that score, he issued a public statement. He was a very popular figure and, although defeated for the Governorship, he ran far ahead of the rest of the Democratic ticket. His career, after his defeat, was even more distinguished than earlier. He had been a member of the State Commission on Claims from 1893 to 1896. Thereafter, he was elected to the Illinois House of Representatives and served two terms, during one of which he was the Democratic floor leader.

Having meanwhile moved to Chicago, he joined the distinguished law firm of Kraus, Alshuler and Holden. In 1915 President Woodrow Wilson named him as Judge of the U.S. Circuit Court for the 7th Judicial Circuit. While on the bench he was named as Labor Arbiter, and his work in settling a great packing strike won national acclaim. With the years Judge Alshuler became increasingly involved in affairs and no one had any difficulty in knowing his identity with the Jewish people.

Governor Henry Horner

It remained for another, Chicago Judge of Democratic persuasion to become the first Jewish Governor of Illinois. From the continued, on next page...
POLITICAL OFFICE
CONTINUED FROM PRECEDING PAGE
beginning of his career Henry Horner was closely associated with things Jewish. He had been a director of the Home for Aged Jews, Jewish Aid Society, and Michael Reese hospital. He was president of the Young Men's Associated Jewish Charities. Camp Horner is a memorial to his interests in the Jewish youth, and in the youth of all faiths and nationalities. In 1914 he was elected Judge of the Probate Court of Cook County, which is, perhaps, the busiest such tribunal in the country. Judge Horner established - a reputation in the administration of his Court. Irrespective of whether the Republicans or Democrats won, he was always returned to office.

People began to talk of him as the ideal candidate for Governor of the State. The Democrats seemed to have an affinity for judges; they had last won the Governorship twenty years before under Judge Edward F. Dunne. In 1932 Judge Horner became the candidate—the choice not only of the respectable elements of the party but of the machine as well. It was relatively easy for the Democrats to win in that year of the first Roosevelt landslide, but Judge Horner could very well have won on his own. He immediately exhibited independence and integrity, and the machine, which had once supported him, parted company with him. Some of those who should have known better began plotting his replacement:

Man of Honor

It was in the face of such opposition that Governor Horner showed his greatest qualities. It is not usual for a candidate to win in the primaries when he is opposed by the organization; but Governor Horner proved an exception to this rule. He won support even in counties which were regarded as not particularly friendly to the Jews, and defeated the machine candidate who had theretofore been regarded as an invincible vote-getter. Governor Horner won re-election as well, and proceeded to carry on his administration more vigorously than ever.

Seldom had the State been better governed; seldom had there been less corruption. Governor Horner gave the State not only an honest administration but he showed social vision and humanitarian impulses. Then one of the great tragedies of Illinois politics occurred. The Governor had worn himself out in the fight and, after suffering a severe heart attack, he was incapacitated. He carried on as well as he could, despite his difficulties, but died before his term expired. Everyone sensed a great personal loss when he passed away.

It is symbolic of the character and career of Illinois' great Governor that he had made the largest private collection of Lincolniana, which was later presented to the State. Horner collected everything that was available about the martyr President, and what is more, he knew the contents of all that he acquired. He loved to talk with the Lincoln authorities, and might speak as well as Carl Sandburg, or Paul Angle, or Lloyd Lewis, or any of the other great historians at his home or in his office. They were his friends. His memory will be treasured by the people of this State.

Congressman Sabath

It was my privilege to be one of the three men to notify Congressman Adolph J. Sabath that he was to be the recipient of the Franklin D. Roosevelt Award of the National Lawyers Guild. The Congressman reminisced about his long public career. He had been born in Bohemia in 1866 and had come to the United States and to Chicago in 1888. From the beginning he made a mark in his adopted city, becoming first a leader of the influential Bohemian group, and then of all foreign language groups and, finally, a representative, in the best sense, of all Americans.

When I talked with him, the Altgeld centennial celebration was receiving public attention, and the Congressman proudly related that he is probably the only surviving Altgeld appointee. His commission as Justice of the Peace bears Altgeld's signature and is dated in 1893. In 1895, only four years after his admission to the Bar of Illinois, he was appointed a City Judge, and in 1906 he was elected to the Congress of the United States for the first time. He has served continuously in the House of Representatives ever since then, and is, by long odds, the veteran of that not always inspiring body.

At various stages in Congressman Sabath's career he could well have been described as an organization or machine politician. As a matter of fact, he was for six years chairman of the Cook County Democratic Committee and has been a member of the Central and Executive Committees of the party for over forty years. He has been a delegate to all National Democratic Conventions since 1904. But the older Congressman Sabath has gotten, the less of a machine politician he has been. His Congressional record as a liberal is unsurpassed.

Can Stand Alone

There have been moments in recent years when he has been almost alone in the defense of social welfare, basic freedoms and democratic rights. During the administration of P.D.R., it was to be expected that the leading Democratic Congressman would support the New Deal legislation; but even before the death of Roosevelt many Democratic politicians forgot about his social vision. Not so Sabath. He has not hesitated to speak out even when his words might be misunderstood or might harm him politically. He has remained loyal to the Democratic party, but has not been afraid to speak in behalf of those who are not numbered in the ranks of the party.

He became known nationally during the administration of President Wilson, because of his work as a member of the House Committee on Immigration and Naturalization. It was the natural field of activity for this Bohemian-born Jew. He also served as a member of the Committee on Foreign Affairs, being almost, alone in serving on two major committees of the House. Then, long after most congressmen have retired, either by will of the voters or by retirement of old age, he became chairman of the all-important Rules Committee of the House.

Fights Reactionaries

It is a well-known fact that the Rules Committee can pass a death sentence upon any legislation which it does not like. It has been the instrument of reactionary Congressmen for thwarting the popular will, by refusing to grant a so-called "Rule" to bills displeasing to them. Congressman Sabath had to contend against reactionaries in his own party when he was chairman of the Rules Committee, but he did so valiantly and was responsible for whatever success progressive forces obtained in the waning days of the New Deal.

Congressman Sabath occupied a position somewhat like Colonel Arvey's in our day. He was astute and resourceful, but he never enjoyed the personal prestige and power wielded by Colonel Arvey. Even while the titular head of the party, he was often second or lower, in command. His power arose because Chicago, like so many other northern cities, is a polyglot community. For better or for worse, politicians must reckon with the various national groups and dole out to them, willingly or grudgingly, the patronage and pelf that are at their disposal.

Congressman Sabath was an ideal intermediary between the organization and the foreign-born. At the same time he could never be accused of a deficiency in Americanism. It is a significant fact that Congressman Sabath was elected time after time in a Congressional District in which Jews were a minority group.

Corporation Counsels

Probably because of the propensity of the Jewish youth for entering the legal profession, Jews have very often held high judicial office. A renowned Jewish member of the bench, Judge Harry M. Fisher, treats of the well-known Jewish lawyers and judges elsewhere in this publication. It is well to point out, however, that there is one legal office in which Jews have a particularly distinguished record and that is as corporation counsels of the city of Chicago. A Jew held that position longer than anyone in the history of the city. The second longest service in that office, I believe, was likewise held by a Jew. Another Jew established a splendid record for a much briefer period of time.

First in point of time in holding the office of corporation counsel was one of the great men of the Jewish community, the famous Adolf Kraus. Like Congressman
“I am my brother’s keeper!” Upon this precept was founded HIAS, the Hebrew Sheltering and Immigrant Aid Society. Known the world over as the helping hand of the ‘Wandering Jew’. HIAS has interwoven and intertwined with the fate and destiny of thousands and thousands of Jewish residents in our town who came here in quest of religious freedom and greater opportunities in industry and commerce, and for educational opportunity.

The history of a century of Jewish progress in Chicago would indeed be incomplete without the contribution of HIAS and its role in assisting migrant Jews throughout the world. In the latter part of the nineteenth century, when the waves of persecution and pogroms swept through many of the European countries, America was looked on as a haven of refuge. Jews in those days sought to escape from Czarist Russia where pogroms, poverty and limitations were their lot. They sought to escape from Poland, from the “Panes,” the aristocracy of Poland which was responsible for many pogroms and the spread of anti-Semitism.

The first to come, without relatives or friends to turn to, had a sad start and encountered many hardships. To alleviate their plight a group of public spirited Jews, who knew their problems from prior experience, in 1902 another attempt was made under the guidance of C. Rubenstein as president, assisted by the following: A. I. Kapper, I. Weinstein, A. N. Sterling, S. Levinson, I. Ett Hokin, Joseph Rothschild, Isaac Kinstein, E. Glick, A. Glick, Samuel Berger and Abraham Shulman. The first thousand dollars was contributed by Marks Nathan and Bernard Horwich. For ten years it had a limited function, but finally succumbed as did the first organization, for lack of funds.

HIAS was finally successfully organized in 1912 by Adolph Copeland, with a new spirit and enthusiasm that swept through the city, and the Jewish people flocked to the assistance of HIAS. With the Czarist pogroms of 1911 fresh in their minds the Jewish community of Chicago gave freely to aid their brethren overseas.

Adolph Copeland, born in Bialystock, Russia in 1870, migrating to America in 1888, new the desperate need, and worked constantly to build HIAS, until his death in 1939. The late Alfred Decker succeeded him as president of HIAS for the next six years. HIAS has since been associated with HIAS since its inception in Chicago, 35 years ago. He was the first secretary, and kept that office till he was elected president in 1941. He is national vice president of HIAS. He is known for his philanthropic work and is actively identified with every worthy cause as a contributor.

Today HIAS is a global organization with 54 offices in 54 countries. It is a living monument to its founders and a tribute to those who stood with the organization since its inception. S. B. Komaitko, Morris Tower, Joseph Blonder, Jacob Feiman, H. H. Newberger, Louis B. Toueff, A. Z. Halperin, Joseph Friedman, Louis Susman, Jacob Tor- goff, Peter Leichenko, A. J. Glickson, M. J. Teitelbaum, Joseph Feinberg, among a host of others.

It is hard to estimate the total assistance HIAS has rendered since its inception. It would require volumes to tell the story, and the figures would assume astronomical dimensions. In recent years, with the D.P.s first on the HIAS agenda, the agency has required enormous financial resources, along with a diplomatic corps to make government contacts.

Services begin with locating relatives or friends of the person in need. Following that, visas and other traveling papers are obtained, residence status established, representation is made before government authorities, transportation arrangements are made, repatriation is effected wherever possible, shelter and temporary relief is provided, legal assistance, pier services, corporate affidavits, and the many other necessary arrangements are made for the immigrants. In 1947 approximately 25,000 persons were aided in migration from Europe; ships and planes were chartered when necessary. 3,000 of these were aided in entering Israel with all necessary papers, without the hazard of being detained or sent to Cyprus. Others were established in the Latin American countries, Australia, and many other parts of the world where they were given a haven and a chance to start anew.

In Chicago, many of those who are active today in HIAS were themselves aided by the organization in their efforts to get to America. One of these is Max Bressler, one of the very active vice presidents of HIAS, and well known in the Jewish community. His words sum up the whole story: “For months I languished in the offices of the American Consulate in Warsaw, Poland, and I don’t know how much longer I would have had to wait were it not for the assistance of the representative of HIAS. Bressler came here in 1921, and has since made his place in his adopted country.

Other offices active in HIAS today are: Harry J. Dunn, Abraham J. Glickson, Herman Newberger, vice presidents: Samuel A. Hoffman, secretary; Louis O. Sobel, treasurer; Maurice J. Nathanson, financial secretary; Bess J. Tucker, executive director; Sarah Jacobson, supervisor. Outstanding among the women who organized the auxiliaries are: Mrs. Adolph Copeland, Mrs. M. Tietelbaum, Mrs. William Silberman, Mrs. Jacob Torgoff, Mrs. Selig Nathanson, Mrs. Theodore Effron, Mrs. Max Millman, Mrs. I. Katz, Mrs. N. A. Goldberg. Heading the auxiliaries are Mrs. Nathan Goldblatt, Mrs. O. Oberlander, Anna Rosenberg, Mrs. Edna Billeck, Mrs. M. Narod, Mrs. A. Russ and Mrs. Minnie Bowman.

At the back of the name and statistics lies the story of the thousands of men and women, and the people they helped because they accept the concept, “I am my brother’s keeper.”

The End
In October, 1848, when Henry Greenebaum, then a lad of fifteen, followed the lead of his three older brothers and came to Chicago to settle among the handful of Jews then living here, the two main topics of conversation in the community were the California gold rush and the local epidemic of Asiatic cholera. Because of these circumstances, the temptation to move elsewhere was very great. But neither the alluring prospects of fabulous riches in the far West, on the one hand, nor the mounting toll of victims of the dread disease, on the other hand, served to deter our early Jewish pioneers from keeping their roots sunk in the new community on Lake Michigan.

Perhaps, however, it was the epidemic that accounted—in part at least—for the eagerness with which the Jewish settlers sought to assure themselves an adequate number of cemeteries. As each new organization took form it immediately acquired a cemetery. By 1857 there were four organizations—and four cemeteries. First came Kehilath Ahnhe Ma'ariv (K.A.M.) Synagogue founded by Bavarian Jews, who also organized a Hebrew Benevolent Society. They were followed by Jews from the Polish part of Germany who organized a separate synagogue, Kehilath B'nai Sholom, and a separate G'millas Chasodim Society, for the Bavarian Jews didn't care to associate too freely with the Polish Jews. And so the community began to divide itself almost from the beginning.

First Voice for Unity

Henry Greenebaum didn't like the idea of this divisiveness. Although he belonged to the Bavarian group he evidenced his feelings by also joining the B'nai Sholom Congregation and served as its first secretary until he was threatened with expulsion from K.A.M. because the latter's rules provided for membership in its congregation to the exclusion of any other shul. "And, another thing," young Henry argued, "why so much concern about cemeteries? Why not provide for the living?" To achieve this purpose he took a leading part in founding, in 1857, the first B'nai B'rith Lodge—Ramah. "Here," he said some time later, "some of the best minds of German and Polish Jews joined hands to remove the miserable provincial barriers existing in Chicago." Here too, steps were taken within a year thereafter to consolidate Jewish charitable and relief efforts among Polish and German Jews, through the formation of the United Hebrew Relief Association.

Even in those days, unity was desirable not only in the field of charity and philanthropy—where it has always been easier of achievement—but in the "political" area where problems asserted themselves no less poignantly than in our own day. For example, there was the matter of the discrimination by Switzerland against its Jewish population, which extended to Jewish citizens of other lands who happened to be within its boundaries.

Rabbi Stephen Wise

In 1857 two American Jews, expelled from Switzerland, appealed for American intervention, and the fight on their behalf against an iniquitous treaty clause between the United States and Switzerland which sanctioned such discrimination, was waged by Jews and non-Jews alike. "Call meetings!.. Let your voice be heard!" urged the Jewish press of the day, notably the Cincinnati Israelite.

The local community organized a delegation to see Illinois Senator Stephen A. Douglas and sent M. M. Gerstley as its representative to a national gathering of Jews which met at Baltimore to consider the matter. It was Abraham Lincoln who, a short while thereafter, took the first effective step toward the solution of the problem when, after being elected President, he appointed a Jewish Consul to Zurich as one of his official acts. The Swiss problem was finally liquidated in 1874 when Switzerland adopted a new Federal constitution providing for full religious equality.

Changing Composition

On frequent occasions, during the Civil War years, and in the years that followed, the then leaders in Jewish communal affairs took cognizance of divisions and differences of viewpoint and pleaded for harmony and unity. At the dedication of the first Jewish hospital in 1867, Godfrey Snyder, speaking in German, dwelt on "the manifold differences in our views and manners and our political and religious opinions and theories," but pleaded for unity "on this sacred soil of true charity in the realm of genuine humanity." Henry Greenebaum followed him in English and referred with pride to the spirit of united cooperation which had brought together "representatives of Orthodox and Reform congregations, keeping step to the soul-stirring strains of benevolence and charity.

In the three decades which followed the great fire of 1871, the Jewish community of Chicago enjoyed a healthy growth, in keeping with the rapid development of the community as a whole. By 1900 the Jewish population of Chicago numbered about 75,000 and had 50 congregations and over 100 societies, lodges, loan associations and social clubs. There were also four Zionist societies and in the early years of the present century many more Zionist units were formed.

By this time—Russian and Polish Jews outnumbered German Jews in the community by more than two to one and the paths of communal activity and interests became so intricate and involved that one could no longer speak of a united Jewish community, except in relief efforts on behalf of the victims of the Kishinef massacre or the other pogroms which took place in the years 1903 to 1906 in Czarist Russia.

American Jewish Congress

At the end of 1905, Adolf Kraus, then international president of B'nai B'rith, in a bid for unity not only on a local but on a national basis, issued a call to all Jewish organizations for a conference on various questions, principally to discuss Jewish immigration to America, and the possibility of diverting it away from the larger cities and into the smaller communities, and also into Cuba. Little of value came out of the conference but it is considered by many as a forerunner of the American Jewish Congress which was to come into being a decade later and in which Kraus was also to take a prominent part.

The moving spirit, locally, behind the American Jewish Congress movement in 1915 was Jacob G. Grosberg who, with his wife, spent nearly two years of his time in the formation of a Jewish Congress Association and women's and young people's groups.

The difficulties of resolving differences and effecting a coalition of divergent groups within the Chicago Jewish commun-

GENERAL ORGANIZATION

By MAX A. KOPSTEIN
ity were well nigh insurmountable. There were Zionist and anti-Zionist groups to contend with, and the Zionists were divided into various wings and shades of opinion. There were religious Jews of various denominations, and also the irreligious. There were heads of fraternal orders who jealously guarded their dignities and their priorities. There were "the right people" who had to be consulted—to some extent at least. There were threats of revolt and secession. But finally, on January 23, 1916, Chicago became the first city in the country to convene a preliminary Congress which included the most diverse elements in Jewish life.

For a year thereafter the debate raged between the Congress and the non-Congress forces, on the platform and in the Yiddish and English press, and indeed wherever Jews assembled. But the Congress idea won out, and in June, 1917, the Jewish community of Chicago had an opportunity to participate in the election of delegates to the national convention of the American Jewish Congress in which the American Jewish Committee likewise participated, and which ultimately selected a delegation to represent American Jewry in the fight for Jewish rights at the Peace Conference which followed the first World War.

Some of the groups which came into the consciousness movement did so avowedly for the limited purposes achieved at Versailles, and when the "emergency" was over they decided once again to go their own separate ways. In Chicago, no organization of substance remained after the initial beginning and it took heroic efforts on the part of Judge Hugo Pam, who assumed local leadership, to rally support for the 1923 session of the Congress in New York City. Again, however, every section of the Jewish community participated enthusiastically in a city-wide election, and a delegation of 20, headed by the late Judge, spoke for Chicago at the sessions in the East. After these sessions, however, no permanent organization took root in Chicago.

To Fight for Fascism

Sinister forces were at work, shaping themselves both in this country and abroad during the 1920's. In the United States the Ku Klux Klan was terrifying certain sections of our population. Henry Ford was embarking on an anti-Semitic crusade and was finding ready listeners everywhere. Abroad, the seeds of nazism were being sown. From time to time, as critical situations presented themselves, Jewish organizations joined forces to discuss and plan defense and counter-attack. But the larger the community grew, the more disunited became the Jewish forces, and any action that was taken by groups acting separately was being seen as the ad-hoc basis as particular situations presented themselves.

More than any other Jew in America, Dr. Stephen S. Wise foresaw the dangers to German and world Jewry from the rise to power of Hitler and his henchmen. His Congress emissaries to Germany had warned the Jews there of the impending catastrophe, but they refused to pay heed to his sadly prophetic words and in effect told him that their welfare need cause him no concern. Dr. Wise was determined that America should become aroused to the menace of Hitlerism and that American Jews should take the lead in the battle which threatened the existence not only of all Jews but of all free men.

Accordingly, he took steps to revive the American Jewish Congress as a militant organ of American Jewry which would fight for the rights of Jews wherever they might be threatened. Recognizing the key position of Chicago as the second largest Jewish community in America, he sent his representatives here in 1933 to pursue a prominent Chicago attorney and the son of a distinguished judge, Sigmund W. David, to take the lead in organizing a Chicago division of the American Jewish Congress, with hope of thereby uniting the local community for the defense of Jewish rights and for a counter-attack against the nazis through the boycott and other means.

Re-birth of Chicago Congress

The local Congress movement proceeded slowly, but this time on a firm foundation. In their eagerness to make a fresh start, the local leaders ignored Congress spokesmen of the prior decades to the point where one of them (who incidentally later became a vice-president of the new organization) remarked that "the new Congress is more exclusive than the American Jewish Committee." An attempt was made to bring within the local ranks, individuals and groups who had no personal axes to grind, politically or otherwise, but who represented divergent points of view on Jewish problems, so that the Congress could truly be said to be constituted locally of a cross-section of the entire Jewish community. To a large degree, these aims were realized and through the 1930's, the Congress movement locally grew in numbers, influence and prestige.

Having as its slogan the achievement of unity and democracy in Jewish life, the Congress movement has always encouraged participation in its work by the Jewish masses, through the use of the ballot. Two important elections in which Chicago Jewry had an opportunity to participate were held by the Congress in the years preceding the war. In 1936, delegates were elected to the first session of the World Jewish Congress which was held in Switzerland. In 1939, some 55,000 registration tickets were purchased locally by adult Jews, entitling the holders to vote at polling places which were set up all over the city, in an election of delegates to an important national session of the American Jewish Congress.

Again, Orthodox, Conservative and Reform Jews, and Jews of every shade of Zionist and non-Zionist opinion, participated in the selection of their representatives to a gathering which deliberated upon, and took action with respect to the very important problems which concerned the American and World Jewry in the light of Hitler's attempt to destroy the Jewish people and world civilization.

Consultative Council

The local Congress leaders were, however, fully cognizant from the time of the reorganization of the Congress here in 1933, that there were elements in the community which would not come within the Congress as an integral part thereof, and that to achieve unity locally on vital matters which concerned all Jews, it would be desirable to have an organization which would embrace all important local groups and which would meet from time to time to discuss matters of common concern. Accordingly, the Congress called into being in 1935 a Consultative Council, which included local representatives of the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Jewish Labor Committee, the Jewish Charities of Chicago, the Orthodox Jewish Kehillah, the Chicago Rabbinical Association, and one or two other groups. The Council met for a time with regularity under a rotating chairmanship, and matters taken up were largely in the so-called Jewish self-defense field, such as programs of combating the menace of Father Coughlin and the fascists and nazis in the community. The issue of religious education in the public schools was also considered at a number of sessions and additional elements were brought in for consideration of this very important subject.

The Consultative Council proved, however, to be only an ad hoc grouping of no permanent standing in the Jewish community. It ran 'out of business' very quickly because the Congress seemed to be the only group which felt it necessary to bring important matters before it. One of the founders and leaders of the Anti-Defamation League frankly stated that he saw no necessity for such a group in view of the fact that the A.D.L. was in a position to take care of all current problems. The American Jewish Committee at that time had no organization at all in Chicago but only a few individual members who had distinguished themselves in charitable and philanthropic activities, but who, up to that time, had very little interest in positive phases of Jewish life, such as Zionism or Jewish education.

For and Against

In those years preceding the war, the Anti-Defamation League and the representatives of the American Jewish Committee in particular, seemed to have little faith in mass action and in the efficacy of mass protest meetings. Since, therefore, the princi...
Overseas Visitors—1946. 
First official representatives of the Jews of Poland to visit America after the war, at Civic Opera House meeting. Left to right: M. Mirsky, Hersch Wasser, Dr. Joseph Zuck, Chaya Grossman, Dr. Emil Sommerstein, and Steven Rogzinski — the Polish Counsel.

Interfaith Unity—1948. 
Students of Von Steuben high school line up to purchase first of the “Four Chaplains” 3 cent stamp, honoring the heroic Chaplains of four faiths who sacrificed their lives for the men aboard the Troopship Dorchester, during the war.

Veterans Pageant—1946. 
Jewish War Veterans committee preparing for anniversary observance in commemoration of the Unknown Soldier. Historic pageant related the contributions of Jews in all wars in support of the nation.

Heroes of the Past—1946. 
Jewish War Veterans conducting memorial services at the Solomon—Washington—Morris Monument.
Fight on Anti-Semitism—1948.
'Sentinel Trial' Dinner, organized and supported by every section of leadership and rank and file in Jewish community as part of answer to anti-Semitic attacks. At speakers' table, left to right: Max Bressler, Rabbi Morton M. Berman, O. John Rogge—guest of honor, and Morris Alexander.

Aiding Jewish Children—1946.

Clothing the Survivors—1946.
American Federation for Polish Jews Clothing Campaign. Officers of Federation supervise shipment of first truckload of clothing to Polish Jewry overseas. Left to right: Mandel Terman, Herman Bush, Abe Korn and Meyer Bluestone.

Salute to Israel—1948.
Gigantic mass rally to greet the establishment of the new State of Israel. Organized under joint leadership of leading organizations in Jewish community in Chicago. Attended by between 60,000 and 60,000 who crowded inside and outside of stadium.
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principal items on the agenda were proposals of the Congress, and since these proposals called for such mass action—and were veted—each organization went its own way on its own program, and unity continued to be the elusive objective of those elements in the community who still believed it possible of achievement.

Sometimes, however, it became possible for groups with divergent view-points to agree upon united action for limited objectives. Thus the Congress, the Committee, the B'nai B'rith and the Labor Committee here effectively joined in work to combat dis­

trumination in employment through the local
Bureau of Jewish Employment Problems, which has now been in existence for over a decade, most of the time under the leadership of Claude A. Benjamin who is presently a commissioner and treasurer of the Chicago Housing Authority.

Nationally, the pattern has been much the same as the Chicago story—cooperation for a limited time and for limited objectives, but great difficulty in resolving organiza­
tional differences and uniting on a permanent program of action. High hopes were held for the General Jewish Council when it was organized in 1938 by the Congress, the American Jewish Committee, B'nai B'rith and the Labor Committee. But within a few years thereafter these hopes were dissipated and the Council was dissolved, and Jewish leaders began to grope for a new formula for unity in American Jewish life.

American Jewish Conference

The answer seemed to be the American Jewish Conference. The Conference was brought into being in 1943 through the initiative of Henry Monsky, president of B'nai B'rith, for the purpose of dealing with post-war Jewish problems and Palestine. Later, the rescue of the remnants of Euro­

pean Jewry from the nazi clutches was added to the agenda. Chicago Jews joined their brethren throughout America in en­

thusiastic support for this new organization which seemed to be built on a more solid

mass base than previous organizations such as the General Jewish Council, and which embraced within its ranks nearly all of the substantial national Jewish organizations in America.

In Chicago, election machinery was set up under the chairmanship of Leo H. Lo­
witz, prominent communal leader. Chosen representatives of over 550 Jewish membership organizations in Chicago went to the Morrison hotel on a warm June day and cast their ballots for 30 delegates to repre­

sent Chicago at the national meeting. The Congress group elected the largest number of delegates locally—its entire slate of six—

but virtually every other element and group in the community was represented by one or more delegates under a system which made possible the election of minority candidates by the concentration of votes upon one or a small number of candidates.

Approximately, the leader among the can­
idates in the balloting, and the unofficial and later the official head of the Chicago delegation, was Harry M. Fisher, distin­
guished Chicago jurist and civic and Jewish communal leader, whose contributions to Jewish life in Chicago and nationally, dated back to the time when he was still a young man in his teens, and filled many notable pages of Chicago Jewish history.

"Behold how good and how pleasant it is for brethren to dwell together in unity," said the late Henry Monsky, quoting the words of the Psalmist, in opening the his­
toric American Jewish Conference sessions at the Waldorf-Astoria hotel in New York City. How thrilled were his listeners, the 500 assembled delegates, as well as Jews throughout America, who entertained high hopes that here at last had come the an­
tter to the dream of American Jews for unity, predicated upon the will of the Jew­

ish people democratically expressed.

Did Not Long Survive

For four and one-half years thereafter the hopes of American Jewry continued to rise, particularly when it became a possi­

bility that the Conference might establish

machinery for new elections and adopt a

constitution which would concern itself with a wide range of American Jewish problems as well as with the problems of our brethren overseas. Nationally, the Conference sus­
tained the hopes of American Jews and did a very creditable job for European Jewry and on behalf of Palestine. Locally, the dele­

gates were called together from time to time by Judge Fisher and took united ac­
tion on matters within the scope of the Con­

ference.

Unfortunately, however, the tenure of the American Jewish Conference is ending and several major organizations, including B'nai

B'rith have short-sightedly rejected the plan for forming a permanent American Jewish Assembly with power to function in the American as well as the foreign fields.

Along with the Conference there came into being, and there is still functioning today, the National Community Relations Advisory Council (N.C.R.A.C.) in which a number of national organizations and local communities are represented. But the pur­
pposes of the latter are limited and the organ­

ization does not rest upon the same broad, democratic, mass base envisaged in the plans for a permanent American Jewish Conference.

Hope Is Eternal

As of the present time Chicago is one of the very few cities which does not have a Jewish Community Council consisting of its major organizations and groups. Indeed, nearly every Jewish community, with the exception of a few boroughs in New York, seems to have found it possible to work out a basis of local co-operation, and in some states there is such co-operation on a state­

wide basis.

Differences of opinion are resolved by the democratic processes of debate, and the spirit of give and take is substituted for the dog­
matic attitudes of the past. There is no reason why Chicago should not be able to follow suit. B'nai B'rith locally has been led for a number of years by men who are liberal in outlook and who have a fine con­
cept of their Jewish duties and responsi­

bilities. The Congress, under the dynamic leadership of Rabbi Morton M. Berman, is as devoted as ever to the idea of a united Jewish community. All Jewish organizations need the security of a united Jewish commu­

nity. Any organization which withholds from this principle for narrow group self-in­

terest does a disservice to the Jewish popula­

tion generally, and thus does not serve its own membership.

In the first one hundred years of its existence, the Chicago Jewish community has not been able to effectively unite its creative forces. But a new day is dawning in Jewish life throughout the world. Under the inspiration of the creation of the new State of Israel, which carries with it the fervent prayers and the fondest hopes and dreams of all Jews everywhere, this community will join other American Jewish communities in moving forward toward greater unity, and in the earliest years of the second cen­
tury of Jewish life in Chicago, will write newer and brighter pages of Jewish history and achievement.

THE END
The number of Jews in the United States in 1818, when Illinois became a state, is estimated by Mordecai Noah at 3,000, the total population of the United States in that year being about 9,000,000. John Hays, whose lineage could scarcely be guessed from his name but who was of Jewish stock, nevertheless, son of Baruch Hays, a lieutenant in the American Revolution, and scion of one of the oldest and most patriotic American Jewish families, settled in Illinois in 1798. He was the first Jew of record in Illinois. He served for twenty years as sheriff of St. Clair County, in the southwestern part of Illinois, which was the most populous section of the State in its early days. In the "History of St. Clair County" appears the following regarding this pioneer Illinois Jew:

"In the year 1793, John Hays became a citizen of Cahokia (Illinois). He was born in the city of New York in 1770, and when very young entered the Indian trade in the Northwest as clerk to a wealthy house in Canada. At one time, near the headwaters of the Red River, he and two Canadians were caught in a severe snow storm on the prairie and were compelled to lie under the snow for three days and nights, being unable to travel, and with only a scant supply of dried meat and their blankets."

"On settling at Cahokia he embarked in trade with the Indians on his own account. He afterward turned his attention to agriculture. For a number of years he held the office of postmaster at Cahokia, with no profit to himself, but for the accommodation of his neighbors.

"Governor St. Clair in 1798 appointed him sheriff of St. Clair County, and he continued to exercise the duties of his position till 1818, when the State government was organized. For several years subsequent to 1882 he was stationed at Fort Wayne, Indiana, where he acted as Indian agent for the Potawatomi and Miami tribes. He returned to Cahokia, where he spent the balance of his days, and where in old age, he died."
carried on by his sons James and Lessing Rosenthal, the latter fortunately still with us, holding a prominent position in the legal fraternity and in the Jewish community.

As we return to events of this century, we meet with Max Pam. In 1911 he was elected Judge of the Superior Court of Cook county where he served for the balance of his life. He was a good judge and devoted to Jewish interests. As a worker at the Maxwell Street Settlement, he came in close contact with a growing, pulsating, new community, and was vitally interested in Jewish affairs and at one time held the office of president of District Lodge No. 6 of B'nai B'rith.

Out of the office of Judge Phillip Stein came another renowned jurist, the late Judge Joseph B. David of the Superior Court. Few men in the profession were more honored for their knowledge of the law and the impartiality with which it was administered than was Judge David. As a lawyer he was an aggressive, feared and respected adversary. As a judge, he was universally recognized as one possessed of an uncom­promising sense of justice and respect for human dignity and civil rights. In Jewish affairs he was vitally interested in the Zionist cause and was much sought after as an orator.

Let us for a moment turn back to the men of an earlier generation. The names of two great lawyers stand forth as beacon lights in the history of which the Jewish community was to travel.

Adolph Moses came to America from Germany in 1852. He settled in Chicago and there practiced law with ever increasing success. The legal profession held him in the very highest esteem and the firm Moses, Rosenthal and Kennedy, of which he was the senior member, was recognized as one of the most important in this part of the country. He never lost touch with his Jewish community, and though carried forward to great success in his chosen profession, he was constantly active and found time to act as president of District Grand Lodge No. 6.

The bar honored him by electing him as vice-president of the Illinois Bar Association and his writings on various legal subjects gained recognition which clased him amongst the most cultured members of his profession. The traditions of devotion to the law established by him were, and are continued by his sons, one of whom, Joseph, was at a later time elected president of the Chicago Bar Association — so far as I know, the first Jew to be so honored.

Julius Rosenthal came to Chicago from Germany in 1854. Within six years after his arrival he was admitted to the bar. At the time of the great fire, Rosenthal was a director of the German Aid Society, of the United Hebrew Relief Society and the Chicago Relief and Aid Society. His cultural attainments led to his selection as librarian of the Chicago YMCA Institute, and it was his indefatigable labors that brought about its rebuilding after the great fire. Few men in his day contributed as much as he did to the integration of the immigrants into the life and culture of their newly found home and freedom. The tradition of his life was

Bar and Bench

Continued from page 9

his great wisdom. In fact, as early as 1870, he organized the Zionist Literary Society which for many years exerted great influence in the cultural development of the Jewish community and made the Jewish school of Northwestern university carry the distinguished name of Levi Mahrer hall.

First Judicial Honor

Kraus' other partner, Phillip Stein, was the first Jew to whom judicial honors were given in Chicago. He was elected Judge of the Superior Court of Cook county in 1892 and soon gained a reputation as a great jurist. He was vitally interested in Jewish affairs and at one time held the office of president of District Lodge No. 6 of B'nai B'rith.

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when a child. His Jewish education was intended to prepare him for the rabbinate but he chose law instead. Together with his brother, Bernard, and his brother-in-law, Meyer Abrams, he built up and enjoyed a very successful law practice. But the law seemed to be Max Shulman's avocation when compared with the time, thought and energy that he gave to the development of the Jewish community in which he became a leading figure.

When the Zionist Organization of America was organized, young Shulman was already a veteran. He gained national prominence and was the first Chicagoan to be elected to the executive of the Zionist Organization of America. He was president of the Zionist Organization of Chicago for well nigh a generation. His name became a recognized symbol for Zionism.

In close cooperation with Max Shulman, and one of whose exerted a tremen­dous influence upon him was Leon Zolotkoff, a lawyer, writer and philosopher of high attainment. His devotion was primar­ily to that portion of the Jewish group which used Yiddish as their medium of expression, along with English.

Workmen's Counsel

One of the most interesting and lovable characters of the East Europeans was Peter Sissman. A one time partner of Clarence S. Darrow and Federal Judge William Holly, Peter Sissman's chief interest in life were the problems of the working man. Organized labor looking upon him not only as their counsel, but as their guide and prophet. In the Chicago Bar Association Memorial Hall, Peter Sissman is found the following excerpt: "Death sud­denly snatched from our midst in Chicago, one of the noblest and most beloved figures — Peter Sissman served as a path-finder, a leader and counselor for some of the earliest labor unions to be founded in this city as well as being one of the pioneers in the local, cultural and social institutions."

Before closing the review of those who have passed on, mention must be made of the name of Sigmund Livingston, lawyer, humanitarian and indefatigable fighter for justice. To him goes the credit for organiz­ing the Anti-Deficiency War Committee and in nurturing it to its present prominent po­sition. Also of Harry Gottlieb, at one time president of the Chicago Bar Association, of the Michael Reese hospital and indefatig­ible worker for Jewish education.

Contemporaries

The remaining few paragraphs will be devoted to our contemporaries whose con­tributions are still in progress. The space available could be easily consumed by the mere mention of the names of those who have earned the gratitude of the Jewish and the general community. Being limited, we shall mention only those who served some of the important causes in some official ca­pacity.

Including the Jewish Welfare Fund of this city for a long time was Ulysses S. Schwartz, Judge of the Superior Court of Cook county, former alderman, lawyer, scholar, humani­tarian and devoted Jew. His brother Charles has been a close runnerup in all matters Jewish.

Secretary of the Jewish Charities of Chi­cago is Max M. Grossman who, for over
half a century, has given generously of his time and means to every Jewish cause.

President of the Board of Jewish Education is Frank Marshall who for years has subordinated his own personal interests to the interests of the great cause to which he has literally dedicated his life. Serving with him are a number of lawyers of high standing in this community—Harold L. Perlman, Samuel Grossman, Benjamin Levinson and Harry H. Krinsky.

Chairman of the Board of Governors of the College of Jewish Studies is Sigmund David. Mr. David served as president of the Chicago Division of the American Jewish Congress.

In the field of Jewish education, few men in our city have striven as hard and given as much as has Maxwell Abbell.

In the Chicago Division of the American Jewish Congress, beside Sigmund David—Max Kopstein and Leo Lowitz, respectively, have served as president and rendered outstanding service to the Jewish community.

No Jewish activity has engaged so much in the leadership of members of the legal profession as has the Zionist Organization of Chicago. Of the present leaders, Nathan D. Kaplan heads the list. For some thirty years he made Palestine his home and entered actively into its political, professional and economic life.

Among the names of the president of the Zionist Organization of Chicago, prominent mention must be made of Judge J. M. Braude and Samuel F. Jacobson.

One of the most recent servants in Zion’s cause is Max Swiren whose activities on behalf of his fellow Jews in Europe and in Palestine knew no limitation to time or energy.

When we come to consider the role of the lawyers in the leadership of the B’nai B’rith, we find among our contemporaries men who have worthily emulated the example of Adolf Kraus. Benjamin Samuels has been a building spirit for more than a quarter of a century. He was the president of District Grand Lodge No. 6 as far back as 1915 and is now one of the national vice-presidents.

Adolph Weiner, Julius M. Kahn, Joseph F. Grossman, Fred Bernstein, Archie H. Cohen, Philip M. Klutznik and Benjamin I. Morris are some of the illustrious names of the ex-presidents of District Lodge No. 6. All of these men have rendered other and essentially valuable services to the various Jewish causes. Mention must be made of Morris’s son, who is present president of the B’nai B’rith Council and with the cooperation of Benjamin I. Morris, has brought the force and prestige of the Council to the aid of numerous Jewish activities, particularly Jewish education.

Among the Jewish war veterans we find the honored names of Major General S. T. Lawton and of Col. Harry G. Hershenson—great Americans, splendid Jews, both.

The Jewish People’s Institute, from its inception, has enjoyed the leadership and guidance of members of the Bar. Nathan D. Kaplan was its founder and its president for many years. Charles Aaron, a distinguished and highly successful lawyer with many absorbing interests, has now been the president of the Institute for many years.

In the philanthropic institutions, the name of Nicholas J. Pritzker became the symbol of the Marks Nathan hall and Maurice Burr was president of the Old People’s Home for many years.

Other fields of public activity enjoyed in full measure the leadership of Jewish lawyers. In the field of labor, Major Arthur Goldberg, general counsel for the national C.I.O., and Daniel D. Carmell, counsel for the A.F.L. in Illinois are prominent.

In matters affecting Civil Liberties, we find such splendid characters and excellent lawyers as Elmer Gertz, Leon M. Despres, Irving D. Fiamm and Paul G. Ames.

Julian W. Mack

latter has achieved the distinction of being elected and re-elected president of the City Club of Chicago.

In the processes of integrating the Jewish group into the active life of America, a number of distinguished Chicago lawyers have rendered invaluable service. The dean is Adolph J. Sabath. A member of Congress since 1906, he is now the ranking Democrat. During the administration of President Roosevelt and the first two years of President Truman, Congressman Sabath was the chairman of the powerful Rules Committee. Many laws are on the Statute books as a result of his energy and insight.

For more than a generation he stood watch over the immigration laws and succeeded in battling the assaults of those who were bent on closing the doors of America to Europe’s haunted and persecuted. Never in his long and useful services in the Congress was there a time when he lost contact with Jewish interests and in the days of need, American Jewish leadership turned to him for help and guidance.

To properly evaluate the position of Col. Jacob M. Arvey requires the writing of a book. As the senior member of a very successful law firm, he left the partnership affairs in the able hands of the now distinguished Samuel B. Epstein and devoted himself almost exclusively to the service of his people and his community. As a political leader he is in the forefront. To the people of his people which came from countries where participation in governmental affairs were denied them, he became the liaison between them and their government. Closer and ever closer, he brought them to the ideals and institutions of our country. Their fears and distrusts of public officials which they had inherited in the old countries of Europe he so dissipated and in their place, love and devotion for America were developed.

When war became eminent, Arvey left his family, his political position, his law office and joined the United States army. He rendered exceptional service in the Pacific and earned and received several decorations for merit. After approximately five years of service he returned with the rank of lieutenant-colonel but, more than that, with a matured understanding of the great problems which troubled the world. He returned to political activity because he felt that only in that way could he best advance the ideals for which he believes the war was fought. He wants his party to become the liberal party of America.

During all of his mature years he served his own people. In the recent political struggles for an independent Jewish state in Palestine, Jewish leadership turned to him for help and guidance. When the historic chapter of America’s role in the establishment and security of Israel is written, no true historian will ignore the contributions of Jacob M. Arvey.

Other men in our political life have also served. Notable amongst them is the present partner of Jacob M. Arvey, Barnett Hodes who has served as Chicago’s Corporation Counsel for a longer period of time than any other occupant of that position. Like his distinguished partner, Hodes has been a tower of strength to the Jewish community.

Many of our Jewish judges have distinguished themselves not only as great jurists but also as devoted Jews. Julius Miner, Hugo Friend, Joseph Sabbath, Benjamin Epstein, Michael Feinberg, Ulysses S. Schwartz, Samuel E. Epstein and Julius Hoffman have always stood ready to serve their people in every worthwhile undertaking.

Of the Municipal Court Judges, Jacob M. Braude, Samuel Heller, Oscar Caplan, Jay Schiller, Joseph J. Drucker, Leon Edelman and Irwin B. Clorofene have always answered the call of their people.

In 1934, motivated by the highest ideals of the profession, a group of Jewish lawyers organized theDialogue Society of Lawyers. The beginning was without opposition, but the Society has long since justified its existence. Today, it numbers some 1500 members whose devotion to the ethics of their profession as well as to Jewish interests has met with unparalleled success. They hold monthly forums for the discussion of Jewish problems and the Society grants annually an award of merit to some distinguished individual who has best served the cause of equality and justice. Among those who received such award were the late Col. Frank Knox and Wendell Willkie. Other non-Jews so honored were Marshall Field, Bartley Crum and Bishop Bernard J. Sheil. The Society has from time to time been headed by such stalwart lawyers as J. Archie Levin, Oscar M. Nudelman, Abraham Johnson, Judge Oscar S. Caplan, Morris K. Levinson, Maxwell N. Andalman, David F. Silverzweig, Jack E. Dwork, Harry D. Cohen, Benjamin Weintraub and Roy Levinson. It is presently presided over by Samuel L. Antonow.

As a group, the Jewish lawyers personify the American ideals. They are striving for the attainment of justice and equality before the law for any other occupant of that position. Like his one. As Jews they strive to maintain the natural harmony between American and Jewish idealism. Justice, justice, shalt thou pursue!
The Jew of this country is an American patriot. From the Revolution, through World War II, he has given his means, his blood and his soul to his country. America, the Land of Freedom, is the nation which enjoys his full allegiance and no other. This is made as a statement of fact and not of challenge.

Those who wish to challenge or prove the statement have only to refer to a few publications not difficult to obtain and easy to read: One of these is "The Jew in American Wars," by J. Geo. Fredman, published by the Jewish War Veterans of the United States, 50 West 77th street, New York City, in which an abridged account is given of Jewish participation in the defense of the Colonies, and the Revolutionary, Civil, Spanish-American and the first World Wars. Included are accounts of Jewish participation in the border engagements, the Mexican War, the War of 1812 and the Indian Wars.

The story is abridged only because full and complete data was not available. As it is, the account of how Asser Levi fought not only against the enemies of New Amsterdam, but with the founders of the Colony under Stuyvesant, as well, for the right to participate in its defense—the succession of accounts involving such names as Hyam Solomon, David and Isaac Franks, Rabbi Gedon Mendes Seixas, John Ordronaux, Uriah P. Levy, Judah P. Benjamin, Edward S. Salomon, Sydney G. Gumperz, Sam Dresben, Ben Kaufman, are in themselves sufficient to warrant the statement, "The Jew in this country is an American patriot."

World War II

Another book is "American Jews in World War II" by I. Kaufman, a story of 550,000 fighters for freedom, published by the Dial Press and obtainable from the National Jewish Welfare Board. An unforgettable thrill is the reward for reading how American Jews fought in World War II. I hesitate even to retell at random a single incident or to mention a single name contained in the book for fear it might be selecting one act of heroism or one hero to the exclusion of another.

To the names of 550,000 Jewish men in the American forces in World War II, it is fair to say that at least 75,000 additional names could have been added if accurate data had been available.

Just a few figures: over 10,500 died in service, of which more than 8,000 were killed in action. More than 26,000 Purple Hearts were issued to Jewish soldiers for deaths or wounds received in action. In addition to the Purple Heart, in excess of 36,000 medals, from the Congressional Medal of Honor to the Presidential Unit citation, were awarded to Jewish men and women for distinguished service.

The Quiet "Capt." Waiss

Chicago Jewry contributed its share in full measure unobtrusively and unceremoniously. To illustrate: For years the name of Herman Waiss was known in Chicago as belonging to a man of Jewish affairs, a respected real estate broker who found time for the Jewish community, synagogues, Zionism, HIAS and other such avocations which kept "Capt." Waiss busy. I recall as a child seeing "Capt." Waiss mounted on a white horse, leading a parade, marching along Taylor street toward the old Chicago Hebrew Institute. It was a Zionist parade. For fully 35 years I had the fixed idea that the "Capt." which always preceded the name of Waiss, was an honor bestowed by the Kadimah Gate, an early Chicago Zionist group. Not until his death, just two years ago, was it publicly revealed that Herman Waiss was a full captain in the United States Army, having served valiantly in the Indian Wars of 1898.

Chicago's Contribution

Chicago's Jews fought for America. They fought to preserve the Union and in the war with Spain. They fought the Indians and distinguished themselves in both World Wars. Approximately 11,000 of them served in World War I. A full compilation of casualties and medals earned was not made.

In World War II, out of a total of 350,000 recorded Chicago Jews, approximately 37,000 men (women are not included in this total) wore the American uniform, a ratio of 11.1% of the Jewish population as against 10.6% for the total population of Chicago. Seven hundred and sixteen known Chicago Jewish men died in service, and 1,105 were wounded in action.

In the ranks of Chicago's War Veterans' organizations, Jews have played very prominent roles. The G.A.R., Spanish-American War Veterans, American Legion, Veterans of Foreign Wars, the American Veterans Committee and the Annyets keep no records of their members segregated into ethnic groups.

It does appear purely from observation, however, that Chicago's Jewish veterans have not enrolled in these organizations in proportion to their number in service, as have other groups. Even the roster of the Department of Illinois, Jewish War Veterans of the United States (27 Chicago posts) has not too successfully enrolled Jewish veterans as members. It is a fair estimate to say that there are now residing in Chicago a minimum of 65,000 Jewish veterans of all wars. Of this number, slightly more than 5,000 are presently enrolled as members of the various posts of the Jewish War Veterans.

No Love for War

These figures do not indicate a lack of patriotic interest. They merely indicate that Jews are not mass-joiners of veteran organizations. The reason for this is clear. The Jew in this country is an American patriot. He loves his country with all the fervor and devotion that any American can give to it. And when America calls its citizens

By MAURICE J. NATHANSON

Maurice Nathanson is past state commander of J.W.V., veteran of World War I, Assistant corporation counsel for city, J.W.V., clinical graduate of Hebrew Theological college, and John Marshall Law school. Formation of Loop Orthodox Synagogue began as "minyan" in his office. Was president of synagogue for seven years. Is active, and has held office in a number of Jewish and civic organizations. Helped establish kosher restaurant in loop.
to arms, the Jew is there to enroll in its ranks, and when he fights for America, he "fights like hell" as the record shows, but he hates war and when it is ended, he has other things to do. The quicker he can forget about the ravages of war, the better. As a result, he is slow to join up with groups whose existence is dedicated by battle.

The Jew does not boast about his military exploits. Seldom does a Jewish artist mold a war-like figure. Moses is known to us as the Prophet, not as a military hero. He is depicted with the Tablets and a staff and not with a bow and sling. Among Chicago heroes, the name of General Edward S. Salomon was revived by the Jewish War Veterans of the United States when a post was named in his memory, and even today this hero is hardly recalled except in closely knit veteran circles. Yet he was a Civil War hero who was later appointed Governor of the Territory of Washington by President Grant. On the other hand, such names of Chicago Jews as Albert A. Michelson, Emil G. Hirsch, Benjamin J. Schiff, Max Shulman, Adolph Copleand, Adolf Kraus, Samuel Abhuler, Henry Horner, S. M. Mclamed, Julius Rosenwald, Dr. Joseph B. De Lee, among many others, are names which are deeply embedded in the hearts not only of Jews, but of Chicago's community in general.

We Forget Our Fighters

We may justly question Jewish wisdom in its speed to forget—to permit the country to forget—its military contribution to American life. The world respects physical skill; America hails the champion and crowns him with wreaths of glory. A million dollar gate is not uncommon just to see Joe Louis knock out the contender in as few rounds as possible. While any Chicago Jew can freely relate about the philanthropies of Julius Rosenwald or the scholarship of Albert Michelson, he knows little about Charley White and Abe Atell. Not so with the man on the street. The world wants champions. The Jews of Chicago have had their full measure of soldiers, fighters, men of prowess and they should be put on parade.

Judge Bregstone, in his book on "Chicago and its Jews" relates an anecdote which shows how much the Jew as a fighter has been underrated by non-Jews, and even by Jews. Bregstone shared law offices with Edward Prindeville. One night he was to make a speech on "Jewish Heroes". Bregstone describes the following incident:

"Prindeville had a client whose place of business was on Twelfth street near Blue Island avenue. One day when he called to see Prindeville he noticed my name on the door and asked: 'Say, Ed, is this Bregstone the guy who is going to make a speech on Jewish heroes?'

"When Prindeville assured him that I was the same, he began to laugh scornfully. As a friends of mine, Prindeville rather resented the implied contempt in his laughter and he rallied to my support. In a mildly rebuking manner he remarked: 'I don't see why you are laughing, Bregstone usually knows his subject and speaks pretty well, I guess. I'm not laughing at that' he replied. 'I'm laughing about the subject—Jewish heroes. Did you ever hear of a Jewish hero? Prindeville tried to convince him that the Jews have had many great heroes in the past and he cited King David, the Maccabees, etc. But the client lost patience and interrupted, exclaiming: 'To hell with them if you have to go that far back to look for a Jewish hero!'

As a matter of fact, Bregstone had not planned to discuss military heroes that night. In his own words:

"He didn't know of the great heroism displayed by the fathers and brothers who gave their lives in the bloody pogroms of Kishinef to protect their children, their sisters and wives." And some forty years later, in World War II, in another ghetto, in Warsaw, 50,000 men, women and children—50,000 heroes—died in one of the most heroic battles among all the wars of history.

An Answer to Anti-Semitism

"Remarkable" was the comment of the by-stander on Michigan avenue on April 18 when up to 100,000 Jewish veterans and their non-Jewish comrades marched in a great demonstration of justice to the Jew in Israel. Somehow the heads of all Jews set more firmly on their shoulders since the champion fighters of Israel have demonstrated unmistakably that "they have got what it takes."

The Jewish veteran in Chicago has a function which can be performed only when he is seen. He should join with his fellows to place himself on record. In this he lends his prestige as a fighting man—a medal winner—to his community as living proof that he was ready to die to preserve America in its greatness. Chicago has its share of hate-mongers who are quick to appeal to America's love for the champion by pointing out that the Jew is not a champion, that he cannot and will not fight. By joining with his comrades en masse and by staging an occasional parade—the Chicago Public will then easily recognize the "phonies" who shout about Jewish cowardice.

The Jew in this country is an American patriot, yet there are those here who would isolate him as he has been isolated by bigots all over the world. If for no other reason, the American Jew has this common tie with all Jews everywhere. Leave it to the bigots. Their technique is always the same—no different here in Chicago than in New York, Paris, London, Berlin or Cairo.

When the Jew is willing to forgive and forget, as prescribed by Lessing Rosenwald and his Committee for American Judaism, and he proceeds to unite the knot which binds him to his people, the bigot is quick to draw the knot tighter. This is as it should be; no Jew can enjoy freedom anywhere, even in this country to which he is devoted with his very life while a single injustice is foisted on any Jew, or for that matter on any people, anywhere.

The Jewish veteran, bound in an organization with his comrades can speak with one firm, united voice and can command the respectful ear of any political body, the United Nations no exception. This was demonstrated both in New York and Chicago when Jewish veterans marched as a body to protest an impending injustice at the hands of the United Nations. Sympathizers from other faiths joined with the Jewish veterans. The United Nations heard this united voice along with all the others, and an official injustice was prevented.

Chicago Jewish veterans need not join up to commiserate in the horrible memories of war. They should join up for peace. The world respects the strength of a veteran's voice as well as the might of his muscle. Chicago's Jewish veterans should lend themselves in patriotism to their country and in devotion to their fellows. They should be alert to recognize and combat every effort to re-ghetto them. They should scrutinize every bit of proposed local, state and federal legislation which is directed at undermining the foundation of American Civil Liberties such as the Mundt-Nixon Bill by letting loose barrages of powerful public opinion to drive the "Rankins" out of the Halls of Congress. They should carry on in civilian life from where they left off in military life to win a peace that will spell freedom and justice for all people.

THE END
B'NAI B'RHITH

By LEONARD J. GROSSMAN

B'nai B'rith was founded in Chicago on June 15, 1857. The founding of this local branch of the Order came about through the efforts of Henry Greenebaum. Arriving in Chicago in 1841, Greenebaum became a salesman in a hardware store. From this humble beginning he, with his brothers Elias, Michael and Jacob, achieved recognitions as one of Chicago's most prominent families.

Already in 1849, B'nai B'rith had established a reputation for significant service to the American Jewish community. When Greenebaum learned of the purpose of B'nai B'rith, "to unite Israelites in the work of promoting their highest interests, and those of humanity," he wrote to the New York office asking for their formula and how to implement it. He received word that B'nai B'rith at that time, only ten years old, was a secret order and that the nearest lodge to Chicago was in Cleveland. Greenebaum boarded the next train for Cleveland, joined B'nai B'rith, and commuted frequently for meetings. During this time he interested the leaders of the K.A.M. Congregation in joining this great move to unify Israelites under the high ideals and purposes of the organization.

During the high holidays a few leaders in each synagogue became more actively interested, and nine months later Ramah Lodge of B'nai B'rith was formed. This first Chicago lodge was formally established June 15, 1857. G. M. Cohen, at that time president of K.A.M. Temple, was chosen president, Rudolph Rosenthal, vice president, and Herman Felsenthal, secretary. Ramah was No. 33 in the order.

Among the leaders of the new lodge were Dr. Bernhardt Felsenthal, First Rabbi of Sinai Temple, G. M. Cohen, Herman Felsenthal, Joseph L. Gatzer, Abraham Hart, Henry Greenebaum, Samuel Strauss, Leon Strauss, Charles Kozinski, Conrad Witowski, Julius Hamburger, Solomon Rothschild, Herman Goldsmith, Levi Solomon, L. J. Unno, B. Mandel, Barham Newberger, A. Louis and Dr. Cerf.

Growth of Organization

The following tabulation is a chronological history of the growth of B'nai B'rith in Chicago from June 15, 1857, to date, indicating date of installation of each lodge and current president:

<table>
<thead>
<tr>
<th>Lodge Number</th>
<th>Name of Lodge</th>
<th>Date of Installation</th>
<th>President</th>
</tr>
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<tbody>
<tr>
<td>33</td>
<td>Rama Lodge</td>
<td>June 15, 1857</td>
<td>John Simon</td>
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<tr>
<td>72</td>
<td>Adolf Kraus Lodge</td>
<td>July 1, 1866</td>
<td>Robert E. Samuels</td>
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<tr>
<td>1084</td>
<td>Albany Park Lodge</td>
<td>January 4, 1926</td>
<td>Harry Friedenberg</td>
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<td>1055</td>
<td>Logan Square Lodge</td>
<td>January 18, 1926</td>
<td>Sherwin Glazer</td>
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<td>1066</td>
<td>North Park Lodge</td>
<td>June 18, 1926</td>
<td>Harry D. Cohen</td>
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<td>1100</td>
<td>Austin Lodge</td>
<td>June 13, 1928</td>
<td>Jack Skolnick</td>
</tr>
<tr>
<td>1163</td>
<td>Abram S. Sachar Lodge</td>
<td>December 26, 1922</td>
<td>Dr. Eugene Galvin</td>
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<td>1214</td>
<td>South Side Lodge</td>
<td>December 1, 1935</td>
<td>Robert L. Shapiro</td>
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<td>1216</td>
<td>Chicago Lawndale Lodge</td>
<td>January 8, 1956</td>
<td>Hy Goldberg</td>
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<td>1241</td>
<td>Lakeview Lodge</td>
<td>December 13, 1936</td>
<td>Harry Prince</td>
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<td>1331</td>
<td>Benjamin N. Cardozo Lodge</td>
<td>January 18, 1939</td>
<td>Irving Eisenberg</td>
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<td>1355</td>
<td>Chicago Haym Salomon Lodge</td>
<td>February 5, 1939</td>
<td>Fred Reece</td>
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<td>1399</td>
<td>Garfield Park Lodge</td>
<td>February 8, 1939</td>
<td>Sol Magram</td>
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<td>1345</td>
<td>Chicago Lodge</td>
<td>May 31, 1939</td>
<td>Harry Hymen</td>
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<td>1408</td>
<td>Jackson Park Lodge</td>
<td>April 10, 1940</td>
<td>Samuel Schwartz</td>
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<td>West Rogers Park Lodge</td>
<td>March 27, 1941</td>
<td>Charles Strauss</td>
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<td>1459</td>
<td>Edgewater Lodge</td>
<td>April 2, 1941</td>
<td>David L. Kleiman</td>
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<td>1556</td>
<td>Suburban Lodge</td>
<td>March 7, 1945</td>
<td>Herman Berman</td>
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<td>1585</td>
<td>Henry Horner Lodge</td>
<td>June 11, 1945</td>
<td>Sam Fisher</td>
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<td>1619</td>
<td>Chicago Cinema Lodge</td>
<td>June 19, 1946</td>
<td>Norman Silverman</td>
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<td>1644</td>
<td>Chicago Century Lodge</td>
<td>June 28, 1946</td>
<td>Bernard Bernstein</td>
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<td>1649</td>
<td>Chaplain Goode Lodge</td>
<td>July 10, 1946</td>
<td>Ira Lipchut</td>
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<td>1660</td>
<td>Charles H. Louer Lodge</td>
<td>December 28, 1946</td>
<td>Gene Herr</td>
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<td>1720</td>
<td>Freedom Lodge</td>
<td>January 3, 1948</td>
<td>George Cohen</td>
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<td>1762</td>
<td>Music and Allied Arts Lodge</td>
<td>December 21, 1948</td>
<td>Morton Schaeffer</td>
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<td>1764</td>
<td>Lincoln Park Lodge</td>
<td>June 28, 1948</td>
<td>Milton Goldstein</td>
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<tr>
<td>1765</td>
<td>Merchandise Mart Lodge</td>
<td>June 28, 1948</td>
<td>Ben Levine</td>
</tr>
<tr>
<td>1793</td>
<td>Nathan Goldblatt Lodge</td>
<td>June 30, 1948</td>
<td>Samuel Sharfman</td>
</tr>
</tbody>
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CONTINUED ON PAGE 147

Leonard Grossman is a life-long member of B'nai B'rith and is president of Chicago B'nai B'rith Council. Editor of Bulletin of Decalogue Society, and member of Board of Managers. Has been chairman of Forum Committee of the Society, President of Zionist Organization of Chicago (222), led Ramah Lodge in Wrigley Field open air concerts.

The Civil War

At the outbreak of the Civil War, B'nai B'rith's Ramah Lodge cooperated with the rest of the Jewish community in recruiting the Concordia Company, a company of Jewish volunteers, which formed a part of the 82nd regiment, commanded by Col. Frederick Hecker and Lt. Col. Edward S. Salomon. With one exception, all of the officers of the company were Jews. The Concordia company's splendid record during the war is a widely recognized fact.

While the company was still undergoing training, Henry Greenebaum, Abraham Hart, and Joseph Frank went to Camp Butler near Springfield, to deliver the regimental flag which had been made by the Jewish women of Chicago. The flag was presented to the Concordia Company, and was carried proudly throughout the war.

A committee from Ramah Lodge was active throughout the war in seeing that
Before World War II, as Max Kopstein indicates in his article on page 14, organized American Jewry was engaged principally in fighting against threatened attack. We were fighting against Hitler, against his many American prototypes and imitators. Whatever the differences in base of membership of the various Jewish organizations, their views as to what constituted effective action were substantially similar; their campaigns were essentially defensive ones.

This defensive approach reflected two viewpoints. Many Jews, especially among the newly immigrant, were fatalistic regarding anti-Semitism. So it had always been—so it would always be. All that could be done, they felt, was to meet each attack as it came. Others preferred to assume that full democracy was being practiced in America.

Therefore, when flagrant examples of antidemocratic behavior did occur, special and limited action was instituted to correct these "occurrences"—these exceptional occurrences, they felt. They did not recognize the fact that these so-called exceptions were symptoms of an underlying weakness in our practice of democracy, that these "exceptions" in fact disproved their assumptions as to the status of personal rights in this country. The net result of both approaches was intermittent mobilization for one acute crisis after another on an unplanned patchwork basis.

**Positive Program**

Today, the American Jewish Congress and, through its influence, many of the other Jewish and non-Jewish civic agencies have developed a new orientation and are following a new program. Today's program is a campaign for the achievement of our goals, a battle for specific improvement in human relations which will fulfill the promise of our American democracy.

Today, Congress does not wait with trepidation for the enemy to launch his attack, for the crisis to break over our heads. Rather, recognizing the many goals yet to be fulfilled in the achievement of a free society, confident in the efficacy of our growing tool-kit of learning to work steadily and systematically toward our goals, our program today is affirmative. Through such a program, we—not the enemies—can choose the time, the place, and the weapon of each battle. We—not the enemies—can establish the priority values for the different phases of the battle. And by so doing we can plan the most effective use of our resources.

We must recognize, however, that our affirmative program of today owes a great deal to our defensive fight of the '30s. We must also remember that when faced by a threat to our very survival, as we were in the '30s, the use of all of our resources on the defensive proved insufficient. Out of these defensive activities arose a new consciousness and concern with Jewish problems among American Jewry; out of these activities developed a heightened appreciation of our needs; out of the crucible of these activities came a new realization of the value of organized and integrated activity to replace the scattered individual efforts of before.

**Organization of Congress**

As an outgrowth of this new orientation, the American Jewish Congress, nationally and in Chicago took several decisive steps in late 1944. Three new departments were created—the Office of Jewish Information (OJI), the Commission on Community Interrelations (CCI), and the Commission on Law and Social Action (CLSA). In Chicago, Byron Miller is the regional director of CLSA, Gilbert Gordon the regional attorney.

What is the philosophy underlying the Congress program? There are four cardinal points which require emphasis:

**First:** The opinion of the citizen in a democracy is not adequately and effectively expressed solely by going to the polls once every few years. Rather, his elected representatives must be currently aware of what his constituents want him to do on the many public issues with which he deals. This phase of CLSA's work is embodied in the phrase "social action"—the organized expression of community opinion to affect: legislative action by an elected representative; administrative decision by a governmental official; or an important decision by a private concern aware of the effect of public opinion on its function.

**Second:** The law (legislation, court decisions, administrative regulations) plays a crucial role in the manifestation of human prejudice. By regulating human conduct, by creating the democratic framework within which that conduct can and will occur, by expressing society's disapproval for antidemocratic behavior, law plays a crucial role in the elimination of discrimination.

**Third:** Organized social action is the only effective means by which minority groups can attain equal rights. Negotiation for human rights is doomed unless both sides are of comparable stature. Given laws with teeth and effective organization for political action in dealing with discrimination, then and only then can negotiation and education begin to be effective in attaining complete elimination of racial and religious discrimination.

**Fourth:** One important aspect of this affirmative battle is that in the process of fighting for equal rights each individual Jew gains a new sense of personal dignity and worth and can shed many of the self-abasements which so rapidly flow from uncontested discrimination.

**Program for Action**

To make full utilization of the law in the battle against privilege, CLSA has a full-time legal staff experienced in legislative work and unirrelated by that of any other Jewish organization. To give the technical work of CLSA its real power, to exploit fully the positive effects of Congress programs with respect to the growing sense of personal dignity of American Jewry, Congress' mass membership is organizing for an expanding field of 'social action', especially under the effective leadership of the president of its Women's Division, Mrs. Oscar Hollander.

The most recent and exciting accomplishment flowing from the use of these techniques in this country is the passage in early 1948 in the State of New York of the first fair educational practices law. Two years of intensive labor and large expenditure—including a law suit against Columbia university to eliminate its tax-exemption, and a city council investigation which culminated in the endorsement of the CLSA-proposed law—have resulted in a law which outlawed discrimination in higher education and establishes the machinery for its enforcement. This law, which applies to New York only, sets the pace and the precedent for Chicago and Illinois.

The roster of accomplishments during these few years, both nationally and locally, is indeed impressive. Let me touch on a few of them.

**CONTINUED ON PAGE 118**
Educational Movements of the Jews in Chicago

By Dr. Samuel M. Blumenfield

Editor's Note—

The following is excerpted from a speech delivered by Dr. Blumenfield at the 25th annual meeting of the Board of Jewish Education on January 28, 1948. It is presented here as a background which contributes to an understanding of the various educational movements of the Jews in Chicago, and of the total Jewish education concerns and incentives.

Opposing Concepts

In tonight's deliberations we not only take stock of efforts and accomplishments of the past, but also give consideration to the role of the Jewish school in molding Jewish life in America in the future.

The early Jewish settlers in Chicago and in other parts of America found in this country a set of conditions and circumstances which were quite different from those they knew in the course of many centuries in European lands. When faced with the question of giving their children a Jewish education, it was only natural that many should revert to old ideals and institutions of Jewish learning.

A stand diametrically opposed to that of the followers of the old school was taken by those who broke with traditionalism while still in Europe or by the time they reached the U.S. The middle of the 19th century, which saw the beginning of a substantial Jewish immigration to America, was a period of social and religious ferment within large sections of world Jewry. The echoes of the French Revolution and the ensuing quest for Emancipation resonated forcefully in the hearts and minds of many modern Jews whose supreme hope and ambition was to break away from the ghetto and partake of the life and culture of the community in which they lived.

No effort was considered too strong, no sacrifice too great to achieve this end of being accepted and recognized as equals; hence the readiness to break with the old, forsake cherished customs and, if need be, give up Jewish education altogether should it stand in the way of adjustment to the new environment.

Some of the new-comers in Chicago tried to build all-day schools with a minimum of religious training, similar to those that evolved in Western Europe following the days of emancipation. Others thought that Judaism and Americanism were not compatible and therefore decided that one way of achieving Americanization was to lessen or eliminate the factors which lead to the preservation of Judaism—Jewish education. While the putative protagonists of these views were few in number, they represented affluence and influence, and played no small part in the neglect—may, in the opposition—to an organized systematic effort in behalf of the Jewish school in this country.

Extremes Untenable

It was not long before both of these extreme positions, the blind imitation of traditions of old and the stubborn opposition to any kind of Jewish education proved untenable. With the limitation of Jewish immigration to the United States following World War I, there came a period of stock-taking of the status of the Jew in his newly found homeland. Sincere as the iron-bound traditionalists were in their loyalty to old forms and Jewish school procedures, they could not help but find that these were not meant for the new conditions of American life.

Unlike previous generations when Jews found it either necessary or desirable to live apart from their neighbors, the Jews of America, practically without exception, did not wish to be separated from the mainstream of American civilization. This inevitably implied the acceptance of the public school system, the transmission belt of American ideals and traditions. The artificial grafting of a Jewish curriculum, evolved under circumstances which allowed whole-day Jewish instruction, upon American Jewish children produced a generation of rebels and dissenters, some of whom "bear grudges" to this day against their old-fashioned "rebbe" who made Torah for them a source of anguish rather than the "good doctrine." It was proclaimed to be.

Bewildered Youth

Not more successful have proven those at the other extreme who sought to solve the problem of Jewish adjustment by ignoring their Jewish heritage and thus raising a generation of Jews by birth, ignorant of the why and wherefore of their Jewishness. Parents who thought that they were solicitors for their children by absolving them from the burdens of Jewish schooling soon discovered that they produced neither happier individuals nor necessarily better-fit Americans. In the process of maturing, their children showed ample evidence that they received no knowledge or appreciation of Judaism from Jewish teachers, they "learned" much from their neighbors, classmates in the market place, things about Jewry which were hardly complimentary to them or their forebears. Regardless of the wishes of their parents, they did receive a Jewish "education," but from such sources and under such circumstances that the very word Jew or Jewish made them shirk from within; at times they curbed the day they were born in Jewish homes.

Professor Oscar Janowsky in a recent survey has this to say about a certain type of Jewish youth: "They are of fine physique, mentally alert and socially poised. But Jewishly, they are bundles of frustrations; they stand before you, look you straight in the eyes, and meet what ever intellectual challenge you place before them. Mention the word Jew and their eyes fall away obliquely. They shrivel and slink away. This is what neglect of Jewish content has produced. It is the equivocation of the older generation that has produced this frustration in the younger."

Many a well-meaning Jewish parent lived to see and regret the "wastelands" they helped create in the lives of their children by neglecting to provide them with a wholesome and effective Jewish education.

New Concept

The turning point in this period of vacillation "for or against Jewish education" came in the middle twenties, when the concept of Americanism gradually passed from the notion of the "melting pot" to that of "E Pluribus Unum," the ideal of an America represented by a variety of cultural backgrounds, racial strains and religious experiences, each one contributing to a diversified, colorful symphonic civilization.

This new conception of education is well expressed by an American educator when he says: "Assimilation, whether it is racial or cultural, should proceed in such a manner as to retain for the peoples concerned and humanity in general, the best of each of the elements blended. Education should not endeavor to uproot or supplant any of the cultural elements that are servicable but should seek to improve present living through appreciation of the culture of the past and the good in the present in order that social adjustment may continue." (A. Hulsizer, "Religion and Culture in the Curriculum of the Navaho and the Dakota.).

Earnest Jewish thinkers and leaders, came to understand that the problem of Jewish education was not just a question of transmitting a certain amount of Jewish knowledge to young people, but one that touched upon the very future of American Jewry. They realized that failure to provide adequate Jewish education for their children meant not only depriving them of the fruits of a great culture, but contributed indirectly to their maladjustment as human beings and Americans. Jewish education in its wider implications, they learned, meant the development of wholesome personality in the rising generation, who by virtue of their spiritual roots would feel themselves Americans as of right rather than by sufferance.

Such a task had to be dealt with by the...
A little more than twenty years ago the College of Jewish Studies was only an idea—the idea of bringing higher Jewish learning to the youth of Chicago and making it a vital part of their lives. The idea was first embodied in a few classes held in various synagogues on the west side. The experiment which was thus begun attracted little attention, but the idea was so important and the teaching of such quality that some of the students who sat in those classes have continued their connection with the College to the present day and are now members of the faculty.

From the very beginning the purpose was to serve not one neighborhood or one element but the whole Jewish community. A central location was desirable, and it was therefore decided to move the College to the loop. The first downtown quarters, in an office building at 30 North Dearborn street, were small and cramped. But the spirit that developed there transcended the unfavorable environment. In those small classrooms was kindled a real enthusiasm for knowledge such as larger and more affluent institutions might well envy. There also (though an adequate assembly hall was lacking) were begun those gatherings for which the College has become famous—the discussion groups, the holiday celebrations, and above all, the inspiring Megillah Mitzvah ushering out the Sabbath. Anyone who attended them will remember how the spirit engendered at those gatherings seemed ready to burst through the confining walls.

A larger home was a necessity, and one was found in another office building, this time at 220 South State street. Here were classrooms, a larger library to take care of the rapidly increasing number of books, and a larger assembly hall. But these quarters were still only makeshift.

A Home of Its Own

At the beginning of 1946 the College of Jewish Studies moved into a home that it could really call its own—the beautiful new Jewish Education Building at 72 East Eleventh street. The result has been an amazing expansion and development. Some six hundred students are now enrolled. The few scattered classes have now grown into an institution of higher learning that can take its place proudly among other educational institutions in the city. The College grants the degrees of Bachelor and Master of Hebrew Literature. Credits in many courses are accepted by other institutions of higher learning, including the University of Chicago, which granted full credit to the Master's degree awarded by the College of Jewish Studies.

The idea with which the College began still makes it a unique institution. As its name indicates, it is a specialized college, devoted to Jewish Studies. That in itself would not make it unique, for there are many institutions devoted to Jewish Studies. Unlike most of these institutions, however, qualifications are beginning, in small numbers, to be admitted to the United States under student visas, and some of them have come to the College of Jewish Studies.

Non-Jews, too, are included in the student body, for everyone is welcome who has an interest in the fields of knowledge to which the College is devoted. A Negro student, one of a number of his race who attend, is now enrolled in the Department of Advanced Hebrew Studies and speaks fluently in Hebrew.

Most of the students attend other schools, or work during the day. Some do both. They do not expect their study here to advance them professionally or economically, to help them obtain better positions or earn more money. The College of Jewish Studies is one of those rare institutions dedicated to what the rabbis of old called Torah Lishmah—learning for its own sake.

Variety of Courses

Among the courses designed to give youth and adults a better understanding of the past and present of the Jewish people are: survey of Jewish history; the American-Jewish community; Jewish folkways, customs, ceremonies, and ethics; introduction to Biblical literature; survey of modern Hebrew literature; introduction to Talmudic literature; Jewish sociology and contemporary Jewish thought; medical Hebrew literature; customs and liturgy; and courses in the study of both Hebrew and the Yiddish languages.

Special courses are offered for the training of Sunday school teachers and club leaders. Trained in modern American progressive educational methods, many of these teachers and leaders are now serving the Jewish community, and many of their pupils are looking forward to their own higher education at the College.

Besides its more advanced courses, the College maintains a preparatory department for high school juniors and seniors. The mounting attendance within the last few years shows the "bobby-sox crowd" can be just as enthusiastic as the older students about Jewish education. Study of the Hebrew language, of Jewish history and current events, and part of the social and cultural activities of the College is giving the boys and girls a better understanding of their people's past, their place in the contemporary scene and their outlook for the future, and will help to make them better integrated more useful citizens.

Graduate courses in Talmud, religious and Jewish philosophy, medieval and modern Hebrew literature and education are held CONTINUED ON PAGE 112
Music—particularly as expressed through the neginah (song)—is a vital part of the life of our people. In the neginah and nign (melody) has been expressed the joys, the sorrows, the struggles and aspirations and hopes of the Jews in a long and eventful history. The nign weaves its enchanting thread throughout the generations of our creative epochs, and the martyr periods of our people.

Beginning with Oz Yosher (the song of Moses after the crossing of the Red Sea), the singing of the Levites, the cantillations, and the Aitch Nuchir Shir Chadash At Admas Naischon (How shall we sing a new song in strange lands—in Babylon), every passage of the Jews through history has been accompanied by and recorded in the neginah.

The poems, the lamentations, the prayers and prayers of penitence created by Yehudah, Halevi, Ibn Gvirl, Ebn Ezra and others, kept alive and continued the tradition of song. Even after their captivity in Babylon, Ezra and Nehemia, who led the Jews back to Palestine, exhorted them that they should not neglect to take with them the Kli Shor—the musical instruments of song.

Through the neginah the Unesahne Tokef, prayed on the high holidays, tells the legendary story of Rabbi Ammon and the tortures he suffered during the crusades; and the Kol Nidre which has etched in the memory of our people the sufferings of the Spanish inquisition, the Chmolnitsky pogroms in Poland in 1648 and 1649.

Chassidic Epoch

Along with these sorrows, the neginah gives voice to the joy of Purim, Chanukah, Simchas Torah—the happy holidays. To it is heard the exultant melodies of the Chassidic epoch, personified in the legendary figures: of the Bal Shem Tov, who led the re-dedication of the concept that all are equal before God; of Levi Yitzchok Bardshever; of Nacham Braxlaser, “to come nearer to God we must do it with a song”;

of all the others who led the Chassidic movement and urged on their people the neginah and the nign—“if you do not know the words, then at least hum the melody.”

There are the motifs of the Klezmer, the Jewish band of the Old Country; the Badshomin, the rhymsters at the weddings; the Mahgitim, the itinerant preachers. There are the folk songs, songs of toil, songs of struggle, and there are the heroic songs of the partisans in the recent war, the present-day ghetto songs which tell of a tragic and heroic epoch, the building songs of Palestine and Birobiljan, and the songs of the new Israel—of Israel re-born.

These songs reveal how deeply ingrained in the Jewish soul is the love for the nign and for the mastery of the nign. There is a legend that tells us that where prayers cannot reach the holy throne of the Almighty, a nign sung from the heart will be heard.

Who does not remember the respect and the feeling of national pride in the moments of listening to our great cantors, opera singers, violinists, pianists, composers and conductors who have earned universal acclaim. When we acquaint ourselves with the riches of our neginah, we learn the history of our people.

As a result of our hereditary love for music—of its past, present phase and part of Jewish life, tying the past to the present, giving continuity to Jewish history and life, tying together the far-flung Jewish communities throughout the world—the voice of the Jewish people is the voice of the neginah and the nign.

First Chicago Cantor

Wherever a new Jewish community appeared, the neginah played an important role. In its communal life, whether religious or secular. This was also true of the Jewish communities in America. Thus, in 1845 in Chicago, when the first minyan congregated, although there were only ten present, they felt the need of a cantor, and Mayer Klein filled that role. Although he was not professionally trained, he can be called the first cantor in Chicago.

Later, when the Jewish community in Chicago was able to establish its first synagogue in 1851, the Daily Journal and the Daily Democrat, in reporting the dedication of the temple, made special note of the wonderful singing of the prayers by a mixed choir (probably sung by the entire congregation). This was the beginning of the development of Jewish music in its liturgical phase in the new community in Chicago.

During the period which followed the establishment of the first synagogue, Jewish music was constrained to an expression of the already existing songs and melodies. Very little original Jewish music was written in the decades which followed, except in the form of popular Yiddish songs for the vaudeville stage with the development of Jewish theatre in Chicago.

Concert Artists

With the general development of Chicago there came, although at a slower pace, the cultural development and its musical growth. The first real progress of music in Chicago did not take place until after the Chicago Fire of 1871. From then on Chicago has developed into one of the leading music centers of the world.

During every period and in every phase of Chicago’s musical growth, Jewish musicians and singers and patrons played a vital role in contribution and performance. This rose inevitably out of the age-old traditions for music which we have already discussed.

What we lacked in contribution to the pictorial arts during the nineteenth century and the first part of the twentieth, we had made up for in the field of music.

The first of the Jewish pioneers of music in Chicago came here around 1875. Among them were Carl Wolfsohn, an eminent concert pianist and conductor. Wolfsohn, who was a friend of Theodore Thomas—founder of the Theodore Thomas Symphony Orchestra (now the Chicago Symphony Orchestra)—founded the Bethoven Society, a choral organization which later became the popular Apollo Musical Club, and in general was very influential in the musical circles of those days.

Another of this period was Emil Liebling, brilliant pianist, composer and critic, founder of the Liebling amateurs, prominent in the musical life of the city at that time. Liebling and Wolfsohn were leaders in Chicago’s musical world for about fifteen years.

In 1886 Simon Elias Jacobson, a famed violin virtuoso and pedagogue, and L. Gaston Gottschalk, an opera baritone and vocal master, settled in Chicago. They were followed by Ludwig Marum, violinist, and Frederick Hess, violin-cellist, and the accomplished pianist, coach and vocal teacher, Madame Johanna Hess-Burr, the sister of Frederick Hess. Later came a pupil of Wolfsohn’s, the pianist Fannie Bloomfield-Zeisler, who for many years was very active in the musical centers of Chicago.

The first concert-master of the Theodore Thomas Symphony Orchestra was Max Ben-dix, who until his death several years ago, was one of the pre-eminent musicians in the Midwest. The founder of the Chicago Conservatory of Music was Samuel Kayser. About that time there settled in Chicago, and was active in musical circles for several years, the world-famed pianist and teacher, Leopold Godowsky. Also about then came the pianist and composer Heniot Levy, who until his death played an important role; and Robert Goldbeck, pianist and composer.

Many Jewish musicians became active on the faculties of the growing music schools. At the end of the 19th century, the eminent musician, Chevalier N. B. Emanuel who was the conductor of the Chicago Philharmonic Orchestra, and later choir-master of the newly founded Chicago Opera Company; and Herman Devries, who after a most successful operatic career became active as a teacher and music critic.

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Mr. Yochim is chairman of Art Department of Wells high school, and is secretary of Art Educators' Association of Chicago. In 1946 received American Jewish Arts Club prize. Studied at Univ. of Chicago and Art Institute. B.A.E. Traveled and painted throughout Middle West and Mexico. Exhibited work in galleries throughout country. Had one-man exhibit at College of Jewish Studies in 1947. Now working in College Intergroup Relations Workshop at Univ. of Chicago.

It is only in recent times that Jews in any appreciable number have begun to take their place in the pictorial art fields. Whether the writing and music crafts are closely tied in with the whole history of Jewish religion and culture, the very reverse is true of the pictorial arts. Orthodox religious authorities have, throughout the centuries, resisted the practice of painting and sculpture.

This resistance has its roots in the second of the Ten Commandments, variously written: "Gods of molten metal thou shalt not make for thyself"; or "Gods of silver or gods of gold thou shalt not make for thyself"; or, simply "Thou shalt not make any image." Orthodox religious authorities have interpreted this to mean that it was not permissible to make any representation or portrait-conception of God on canvas or stone, nor to depict life or nature in this medium. Among ultra-Orthodox Jews this concept was so rigid that when the camera was developed, not a few Orthodox Jews in Europe would not even allow themselves to be photographed. However, the attitude toward the painting medium is relaxing somewhat today in some Orthodox circles.

**Slow Beginnings**

This, more than any other factor, accounts for the absence of any Jewish art movement in Chicago up to the 1920's and for the relatively small amount of activity in Jewish art at any given time. Since that time there have been a large and growing number of Jews who have taken up these art forms, and a goodly number of Chicago Jewish artists have achieved national fame. However, very few have an interest in Jewish art, as such, or have seemed to have any particular desire to portray Jewish subjects. After we have mentioned the names of Todros Geller, dean of Jewish art in Chicago, David Bekker, Raymond Katz, and a very few others, we have just about exhausted the list of outstanding Chicago Jewish artists who have been seriously interested in Jewish art. But the list of top level Chicago Jewish artists not in this category is a long and impressive one.

**Around the Palette**

Individual Jewish artists in Chicago long ago realized the need for an organization wherein creative activity could flourish amidst sympathetic audiences, and with the much needed support and encouragement for their efforts. The inspiration for the actual organization of the first such group came to Chicago from Palestine. It came in the person of Abel Pan who had made the trip to Chicago from Palestine in connection with an exhibit of his work being shown at the Art Institute. His pictorial material was all Biblical, rich in Jewish content and conception.

Pan's effect was described by one of those who met him: "The person, that is his appearance, was an inspiration. Something beautiful stepped down to the stony structure of the Art Institute from the Bible. So much so, that the Jewish students of the school of the Art Institute got together and with inspiration arranged an evening with that spiritual artist ghost. This gave foundation for the first Jewish art group in Chicago, and so and behold, the artists of Jewish descent were organized."

Apparently, Abel Pan had more than a passing effect, because out of that evening developed the "Around the Palette" group which continued to meet and function for some years afterwards. Among the non-artist original sponsors of the group were Dr. Frances Prosterman, Mrs. J. Patt, Mrs. Spiro, and a number of others of whom the writer is, unfortunately not able to find record. A little while later, the Jewish Women's Arts Club was organized.

**JPI Exhibit**

The Around the Palette group held its first exhibit at the Jewish People's Institute under the auspices of the Jewish Women's Arts Club in 1926. At that time the Institute was located at Lytell and Taylor streets. Meyer Levin wrote a critical review of the exhibit for the Chicago Evening Post on April 27, 1926, in which there is an interesting account of Naher Schriderman's carving, a copper bas-relief by Marek Szware, woodcuts by Todros Geller, paintings by Salcia Bahnc and Emil Armin.

According to Levin, this exhibit "had no blush to make before the Art Institute's all-American show." Other artists represented in this show were such men as Abbo Ostrowsky, William S. Schwartz, Max Webber, Marco Zion and Abraham Manievitch.

After the first success with the Institute exhibit, the Around the Palette continued its activities with exhibits in temples and cultural centers, including the Sholom Aleichem Institute. A great deal of effort was also put forth by the Jewish Women's Arts Club in promoting the successful runs of the exhibitions. The Arts Club took care of all the auxiliary details so necessary to the success of an exhibit—programs and refreshments for the openings, prizes for meritious paintings, and a great deal of the general organizational work.

**Artists Hunger**

Another phase of the Around the Palette's activities was the Friday evening lectures and discussions of the group, held at artists' studios. The zealous pursuers of intellectual discussion and the various theorists expounding upon critical analysis of each other's works, as well as of their predecessors, sometimes produced more vehemence than agreement, but they were essential beginnings in the development of Jewish thought in the realm of pictorial art. The lectures and discussions did develop a following at that time, and were not without their effect long after the group had gone out of existence.

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OrTHeDOx SHUtl

By Rabbi MenaHEM B. Sacks

Ever since the establishment of the first synagogue in Chicago (the then Orthodox congregation, K.A.M.), up to our present day, Orthodox Jewry in the new world has not only sought political freedom and economic stability, but simultaneously has craved a spiritual haven wherein their pious beliefs would find a full outlet in the environment of democratic freedom. With perseverance and determination, they commenced the process of transplanting the reservoir of spirituality from their former European communities unto the soil of America which radiated liberty and freedom.

Needless to say, the complete history, the development and the contributions of Orthodoxy to local Jewry cannot be compressed into the limited scope of a single article—for such an ambitious project one would, of necessity, have to fill a many-voledum work. It is our purpose to present here a few salient features characterizing the contributions of Orthodoxy in the past century.

The first immigrants who laid the foundations of Chicago Jewry, who hailed from Bavaria, brought with them not only the cruel memories of oppression and affliction, but came laden with the riches of our eternal Torah heritage. It was above a store located on Wells and Lake streets that those stalwarts established the first minyan in Chicago. It was from that historical minyan that there sprouted forth the first spiritual center called K.A.M., upon whose site the Federal building is now located.

It is noteworthy to recall that the first educational institution which they established combined the essentials of a Talmud Torah supplemented by a full course in secular instruction. Thus, the first Jewish educational institution in Chicago was in reality a parochial school, combining religious and secular education. Rev. Ignatz Kunreuther, a Talmudic scholar of note and an extremely pious man, was the first religious dignitary engaged by this congregation.

In spite of the innumerable obstacles which confronted our early pioneers, a Jewish community began to emerge as a result of the efforts of those devoted men and women.

Among the vexing problems which demanded the attention of our first Jewish leaders were those of Kashruth (kosher practices), Jewish education, synagogal development and the establishment of agencies to aid the ever increasing influx of immigrants who had freed themselves from European oppression and who had found their way to America.

The first Jewish community ranging from Michigan Boulevard to Wavel street, the present-day loop, and which later expanded until it reached Halsted street and later Pulaski street, embraced all the communal agencies and organizations which were necessary for full community life.

All our present day institutions have their roots and their beginnings in those institutions which were molded by our first immigrants. The number of congregations grew constantly, notably the Beth Hamedrosh Hagodol, which later developed into the Beth Hamedrosh Hagodol Anshe Doron on the south side, and the Beth Hamedrosh Hagodol Orhim Jacob Anshe Lubnik on the west side; the Oheis Sholom Marainpol and the Anshe Caiooriya which later merged into the present day Anshe Sholom; the Anshe Knesses Israel, the Kehilath Jacob, the Mishne U'Gemorah, Shaarei Torah Anshe Maariv, B'nai Moiise, Tifereth Zion, Poalei Zebed, Ezra Israel, B'nai Israel of Englewood, Shaarei Tfilin B'nai Reuben, and the Agudas Achim—now the Agudas Achim North Shore.

The congregations served the spiritual and cultural needs of the thriving Jewish community of Chicago, which sought not only material advancement, but everlastingly craved for spiritual growth and for the constant expansion of those religious and cultural institutions through which our way of life was preserved. We must remember that these congregations were not only houses of worship, but also served simultaneously as houses of study for juveniles and adults. Most of the congregations established at that time also had Talmud Torahs which developed in the youth an appreciation of Jewish tradition and heritage. In these religious institutions, the Jew prayed thrice, daily instead of thrice yearly. It was in the synagogue that the exhausted peddler, stand-keeper and sweat-shop worker found oneness with his brethren with whom he lived out his life.

The Daily Jewish Courier, founded sixty years ago by M. Ph. Ginzburg, served loyally and generously the needs of Orthodox Jewry in the Chicago community. It served both as the stimulant and path-finder for the progressive development of the many institutions which orientated the immigrants into the American way of life and which preserved the richness of their Jewish life.

Though being occupied constantly in the arduous struggle to secure a livelihood and in establishing themselves, our immigrants succeeded, nevertheless, in the organization, erection and maintenance of the following essential institutions that still play a dominant role in our present day communal life: Yeshivah Etz Chaim, Marks Nathan Orphan Home, The Mainuluf hospital from which the Mount Sinai hospital developed, Jewish Orthodox Home for the Aged, the Jewish Shelter House; Lechem Leanim Bread for the Hungry; Hebrew Free Burial Society; Jewish Consumptive Aid Society; Chicago Branch of the Hebrew Shelter and Immigrant Aid Society—HIAS; Aid Association for Incurable Orthodox Jews; Daughters of Zion Day and Night Nursery and Infant Home; Douglas Park Day and Night Nursery; Rest Haven Convalescent Home; Fox River Tuberculosis Sanitarium; and a number of Hebrew Free Loan Societies.

Given birth by and fostered by Orthodox Jewry, all the above mentioned institutions are milestones in the evolution of our Chicago Jewish community which not only enriched our communal life of yesterday but are still sources of strength and vitality to us today.

The Federated Orthodox Jewish Charities which started and subsidized most of these institutions, was established in 1912. In order to serve the needs of Chicago Jewry even more effectively, this centralized agency merged in 1925 with the Associated Jewish Charities. It was from this amalgamation that there emerged the present-day Jewish Charities of Chicago.

The Chicago Jewish community was blessed with the rare privilege to have among its spiritual leaders rabbis of world reknown, great Talmudic scholars, and authors of classical Talmudic tomes. They have worked...
actively to shape the character of the community. The Rabbis Todras Ticktan, A. J. G. Lesser, Joseph D. Komisarsky, Simon H. Album, Jacob David Ridwaz, Eleizer Anixter, Abraham Samuel Braude, J. L. Gordon, Samuel Schach, Haim Rubenstein, Abraham Cardon, Nathan Budinsky, Erziel Epstein, and Saul Silber, all of blessed memory, have made lasting contributions in all phases of Jewish life.

In the year 1921, in the home of a beloved Orthodox rabbi of Chicago, the late Rabbi Haim Rubenstein of blessed memory, there was founded the Beth Hamedorosh La Rabbonim, which in 1923 merged with the Yeshiwoth Etz Chaim, and established its home in the Hebrew Theological college building at Douglas boulevard and St. Louis avenue. It has produced scores of American Orthodox rabbis who are playing a most conspicuous role in Jewish development, not only in our city, but throughout the world.

Through the virile movements of the Mizrachi and the Hapoel Hamizrachi organizations of Chicago, Orthodoxy has rendered a valuable service to the growth and the dissemination of the Zionist ideology and of the Zionist movement of Chicago. In the ranks of the Haganah there may be found many a valiant man and woman hailing from Orthodox homes of Chicago. The Chicago Orthodox Jewry, realizing the indivisibility of world Jewry, and recognizing its sacred obligations to the religious and Talmudic centers in Europe and in Palestine, in 1918 established the Keren HaTorah, and subsequently created the Vaad HaYesiwoth, both of which served as the channels whereby Chicago Jewry could fulfill in a dignified and effective manner its obligations to Judaic scholastic activities throughout the world.

Through the Joint Distribution Fund, Chicago Orthodox Jewry fulfilled its obligations to their needy brethren and sisters who were constantly plagued by oppression and affliction. Through the Keren Hatzala, an affiliate of the Jewish Welfare Fund and its combined Jewish Appeal, Orthodox Jewry is able to bring succor and relief to the surviving European Jews—a remnant which even at this moment finds itself in painful condition. Through the Synagogue Division of the Jewish Welfare Fund, Orthodoxy is making a real contribution to the success of the combined Jewish Appeal. In the recent campaigns, the Synagogue Division fulfilled its allotted quota.

The folk organizations, variously known as landsmanshaften, cousin clubs, fraternal orders, etc., are composed mainly of Orthodox men and women. These organizations have carved for themselves a golden niche in the history of Jewish relief and overseas activity. They have sustained entire towns with their financial aid, and have cemented the attachments of their members to the traditions and memories of the "old home." Many a cultural project owes its implementation to these folk organizations. Thousands of families were enabled to migrate and were placed on their feet by the landsmanshaften.

For many years there thrived in Chicago an official Kehillah which was constituted in a democratic form, embracing delegates from each Orthodox congregation of our city, and which did outstanding work in the organization of religious, cultural and philanthropic activities. With the dissolution of the Kehillah, separate agencies have been established: Vaad Ha Chinnuch—now the Associated Talmud Torahs—the central agency for religious Jewish education which directs, maintains, and supervises a coordinated system of Jewish religious education and which embraces: thirty-two daily Talmud Torahs, three daily kindergartens, the Chicago Jewish Academy, the School of Jewish Studies for Girls, one hundred and fifteen teachers, three thousand attending pupils.

Other groups are: the Vaad Ha Yeshiwoth, which centralizes all financial aid to overseas Talmudic academies; the Central Vaad HaKashruth, which employs Mushgichim who supervise the observance of Kashruth in approximately three hundred kosher meat markets in our community; the Vaad Hashcite, which is engaged in the certification, qualification and supervision of kosher meat slaughtering; the Central Moos Chittum Committee, which distributes aid in the form of money and products to hundreds of needy families so that they are enabled to observe the Passover holidays properly.

There are over 100 synagogues in our city functioning within the framework of Orthodoxy and wherein services are held thrice daily, wherein daily courses in Talmud and in Bible are pursued, and wherein philanthropic and charitable organizations function. Over forty daily Orthodox Hebrew schools are now serving the educational needs of Chicago Jewry.

Ignatz Kunreuther
First Chicago rabbi

The Mizrachi organization and the Hapoel Hamizrachi organization are making tremendous contributions in the strengthening economically and morally our new State of Israel. The Adas B'nai Israel, the Hashomer Hadati and the Young Israel are engaged in a program of youth activity, stressing a program of maximum Judaism. The central Orthodox rabbinical body, known as the Meraos Ha-Rabbonim is composed of fifty Orthodox rabbinical leaders who are consecrated to the implementation of the Torah in our everyday communal life and who labor with all their might for the preservation of the Torah-true institutions amidst us. The Chicago Rabbinical Council, composed of the younger, English-speaking rabbis, most of whom have been ordained by the Hebrew Theological college, have made valuable contributions on the religious, national, and communal fronts and are the interpreters of the Torah to the Americanized generation. A preponderant number of the leaders of our national, civic, fraternal, and zionist organizations, such as the B'nai B'rith, the American Jewish Congress, the Zionist Organization of Chicago, have been nurtured in homes where they have been saturated with a love of their people and for their religious heritage. It is this consecration which has been the propelling force in their lives, to be of service to their people and to their God.
Congratulations to 400,000 Jews who are helping to make Chicago a great city. Bowman serves many of you at your homes and thanks you for the privilege.
The first hospital on the present site at 29th and Ellis avenue was erected in 1881. Some years before this, in 1880, the Jewish community, through the United Hebrew Relief Association, had provided itself with a ten-ward hospital on North La Salle street. When this hospital was destroyed by the Chicago Fire in 1871 the leaders in the community, including the relatives of Michael Reese, set out to obtain a new location and raise funds for the hospital building which was completed on the present south side location in 1882.

The 70-bed hospital, which represented an investment of $90,000 with annual operating expenses of $21,000, was located on the outskirts of the city of that time, not far from the fashionable residential district.

The present main hospital was completed in 1907 and has grown until at the present time, with its surrounding facilities, it represents an investment of approximately $10,000,000 with an annual operating expense of over $2,500,000. Its construction, in the early years of the century, marked the beginning of a great period of physical growth, community service, and scientific accomplishment, which elevated Michael Reese to an internationally known institution.

Three years after the completion of the present hospital, which then contained 241 beds, the Sarah Morris hospital for children and the Nelson Morris Medical Research Institute, two separate structures, were erected.

The first section of the present nurses’ and interns’ residence was completed in 1923 and later sections in 1931. During 1929, Meyer house, the private pavilion, was erected and began to take in patients.

Clinic Work

Michael Reese hospital from its very inception has extended its service into the community through its free dispensary. The Mandel clinic building which was completed in 1928, housed the out-patient activities which had been carried on at the West Side Dispensary since 1893. By the end of its first year, the West Side Dispensary had become the second largest clinic in Chicago and in the years before its actual removal to Michael Reese hospital in 1928 (it came under the hospital’s administrative direction in 1918) the dispensary outgrew four separate structures. Since becoming a part of the Reese campus, the clinic building has undergone two separate additions and the third—two complete floors—is now under construction. These floors will house psychiatric and pediatric services, a food clinic and a children’s playroom.

The Florsheim Memorial library, which has over 16,000 books and periodicals, was completed in 1935 and the Max Straus Tumor Clinic and Surgical wing, an addition to the east end of the main building, was erected during 1939. In 1940 the first two floors of the Alfred C. Meyer Memorial building, at the north end of the main building, were completed while floors three, four and five of this structure have been erected since the war. The 241 patient beds that were contained in the hospital when it was first erected in 1882 have increased until now Michael Reese is the largest voluntary hospital in the Chicago area with a capacity of approximately 718 beds. These beds divide into the following categories and types of rooms: general medical and surgical, obstetric, pediatric, tuberculosis, psychiatric, chronic, bassinets, and incubators.

Staff and Patients

The medical staff of Michael Reese is organized departmentally and represents all of the major specialties of modern medicine. It has always numbered among its members physicians, who in their particular fields, lead the profession in the community.

During 1947, in spite of the fact that the serious nation-wide nurse shortage showed little sign of improving and with critically rising costs, the hospital continued to furnish essential medical care to the community. At the same time important research and teaching programs were continued, initiated, and developed.

Hospital patient statistics indicate to what extent the hospital’s primary function as a place for the care of the community’s sick has been maintained and, further, give

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"No one ever outgrows the need for milk!"

says Elsie, the Borden Cow

"I don't have to tell you smart people what a wonderful food milk is.

"But I do want you to know how extra wonderful milk can be when it's Borden's Milk.

"You see, Borden's Quality Control includes testing in the world's finest dairy research laboratories. This assures milk that is always pure, always fresh, always milk at its very best.

"But milk can't do folks a speck of good unless they drink it. That's why so many people who drink Borden's Milk say, 'It's the best-tasting milk in town!'"
Mrs. Aronson is one of the most active women in Jewish life in Chicago. She is a graduate of John Marshall Law School and the College of Jewish Studies. Has held many important positions in Zionist organizations. For three years was president of Women's Division of American Jewish Congress, and is currently member of its Board of Directors. Vice president of Central Branch, Women's League of United Synagogues of America.

Last month some ten thousand Jewish women in Chicago attended committee meetings, general meetings, luncheons, dinners and organizational functions of all kinds. The attendance at these affairs, planned and sponsored by the various Jewish women's groups, represented only a portion of the total registered membership. Yet, a hundred years ago, it was with great difficulty that the Jews of Chicago were able to corral enough Jewish men in order to make the minyan needed to conduct religious services.

Of Jewish women's activity of that period, history makes scant mention, primarily because the small Jewish population of the Chicago of that time was not of a sort to require organized Jewish women's effort. It was not until later as the Chicago Jewish community grew larger and Jewish needs and responsibilities developed, that the pattern of Jewish women's organizations began to take shape.

Congregation Beginnings

Since the immediate problem of the newly arrived immigrants of that time was food and shelter, it was only natural that the first Jewish women's groups in Chicago should have been in the form of "ladies aid societies." And, since the only common basis for organization was the congregation, these early "ladies aid societies" or "sewing circles" were organized within the congregation, even though their objectives were primarily charitable. Thus "charity" was the foundation of organized Jewish women's efforts in Chicago, out of which have grown the extensive and important women's organizations which reflect every facet of community thought and expression. Today's Jewish woman works in an unlimited sphere—civic, philanthropic, educational, social, economic, religious, political.

The growth of these Jewish women's groups in Chicago followed very closely the development of the Jewish community. Not only did the objectives of existing groups change with the changing community pattern, but new groups to meet new needs came into being. It was not long before the charitable objective of the women's groups which had been organized within and around congregations gave way to congregational objectives, as such, to become the forerunners of today's sisterhoods. And, while the charitable aspects did not disappear entirely, they gradually receded into the background as the congregational work became more and more important.

Lasting Organizations

Simultaneous with this changing design of the congregation-sisterhood around the turn of the century, new Jewish women's groups were being organized in the charity and welfare field. Social welfare work broadened to include aid for school children, loaning money to deserving people, fraternal lodges, day nurseries, Jewish kindergartens, homes for the convalescent, homes for friendless Jewish working girls, and homes for the aged. Many of these groups are still in existence today, and form the backbone of the social welfare work being carried on in the Chicago Jewish community.

An example of the responsiveness of the Jewish women to the requirements of the community, and the rapidity with which groups could be organized or changed to fit current conditions, was the organization of the Deborah Verein which grew rapidly in answer to the problems that arose after the Chicago fire in 1871 when so many families were destitute and homeless. Today it is known as the Deborah Women's Club, working, among other objectives, to make the lot of the mentally ill at Dunning hospital more pleasant. It is the only all-women group in the country sponsoring a Boy's Off-The-Street Club, to prevent juvenile delinquency.

Even groups whose purpose was primarily fraternal, such as the United Order of True Sisters, recognized community welfare obligations and adjusted their program accordingly. Organized as a fraternal lodge in 1874, the Johanna Lodge No. 9 of this group established the first Jewish kindergarten in Chicago. When the kindergarten was later merged with the Jewish Training school, the United Order True Sisters turned to equally vital fields for service, so that today the Johanna Lodge has one of the largest groups in the city working for the blind, with some 120 people transcribing braille in cooperation with the Chicago public library.

The Lincoln Lodge No. 22 of that Order was organized in 1907, and the Sarah Greensbaum Lodge No. 15 in 1916, and now both support medical centers at Mount Sinai and Michael Reese hospitals respectively.

This facility for adjustment is clearly demonstrated in the way the projects of the Chicago Women's Aid have changed with the years. Organized originally in 1882 as the Young Ladies Aid Society for charitable and educational work, the work of this organization has expanded so that today the Chicago Women's Aid program includes help to the blind, to the deaf and to the physically handicapped; scholarships for worthy students; medical aid; volunteer help in clinics; and the organization of mothers clubs in some of the public schools for adult

CONTINUED ON PAGE 43
When the first large scale campaign was planned in 1946 I was contacted by my good friend, Dr. Samuel Goldsmith, executive director of the Chicago Jewish Charities. I told Sam that I was keenly interested in the cause and would spare no effort, time or money to be helpful to the utmost of my ability. All I asked was his assurance that this would be a campaign in which I could really contribute constructively.

Upon receiving his assurance I attended the meetings and was subsequently appointed to act on behalf of Chicago Jewry, accepting the quota of eight million dollars. I felt then as I feel now that the basis upon which the campaign could most successfully be conducted was one that did not appeal for charity, but rather based itself upon the recognition of our obligations toward fellow human beings and fellow Jews deprived of their liberties, homes and the means of existence.

I felt, too, that the largest number of contributors could be reached through their respective trades and industries. After successfully conducting the 1946 campaign as head of the Jewelers Division, I was appointed in 1947 as national co-chairman to Mr. Rudolph Sommernborn, national chairman of the Trade and Industry Division of the United Jewish Appeal.

In touring the country on innumerable engagements, speaking to the members of the Jewelry Trade, and others, I confirmed beyond question that the success of the drive was primarily due to two principal factors: One is to approach contributors not for charity but as a fulfillment of an obligation, and the other is to contact them through the trades and industries. These factors forcefully, brought to the attention of local leaders throughout the nation can make the 1948 campaign a great deal more effective, and should be emphasized even beyond the reach of this publication.

Some of our finest speakers and best writers have concentrated upon emphasizing the need. I agree, without any qualification, with everything that has been said by every speaker authorized to speak in behalf of the United Jewish Appeal. The need cannot be exaggerated. I endorse every statement made with respect to the urgency of the need.

I do feel that this publication reaches a great number of both local and national leaders, and in the interest of attaining our goal for 1948 and in order that we may produce the most desired results, I address myself expressly to those who outline the keynote of the Appeal, in the fervent hope that I may exert some influence upon them to focus their attention toward the right approach more so than toward the dire need. Anything that has not yet been said is hardly worth mentioning. Anyone who is a self-respecting human being, Jewish or otherwise, who is not yet convinced of the need will never be convinced and is hardly deserving to be called upon.

Let's give the 1948 Campaign a "new look." Let's make our contributors understand that this is an obligation, and not charity!
Michael Reese

CONTINUED FROM PAGE 21
emphasized the great strides made by Michael Reese hospital since 1882.

During the past year 18,694 patients were admitted, an increase of 6660% over the 282 patients cared for in 1882. 17,821 patients were treated in the emergency room as compared to 81 during the hospital's first full year. In 1882 the average hospital stay was approximately 90 days, while at the present time it ranges between 3 and 10 days. Last year Mandel clinic was utilized by 14,978 clinic patients, who made a total of 94,977 visits, while in 1882 the free dispensary served only 250. The role of the clinic as a community health agency was sharply illustrated during the depression when its visits rose to 144,000 a year, 81% free.

At the present time the ever-expanding clinic services include, among others: prenatal care, immunization services for children, dental clinic, allergy clinic, cast room, special home medical service for cardiac patients, drug fund for indigents, and a full-time psychiatry service. In addition the Medical clinic had more than 18,000 visits, while the Physical Therapy department gave more than 15,000 treatments. Much of this service to the community's sick was done on a charity and part-pay basis which, added to the soaring costs of hospital service, left a large operating deficit.

When the cost accountants at Michael Reese had completed their calculations of income and expenditure for 1947, they found that the total income of the hospital, $2,672,671, obtained from 18,684 patients who were maintained for 183,000 patient days, averaged out to about $12.41 from each patient daily, while the hospital's outlay of $2,958,000 for the Innumerable services provided, came to an average of $18.21 per day for the same patients—an average daily loss of $3.79 per patient.

It takes a tremendous staff to operate a hospital of the size of Michael Reese. While a large hotel can maintain 700 rooms and 1,000 guests with 550 employees, the hospital, with an average of 500 patients, must have a full-time payroll of 1,500 employees, a large number of whom must be held in readiness to meet any emergency. Although this must be done at tremendous cost—illness, accident and the needs of the patient have, as yet, refused to punch a time clock.

Hospital Service

Michael Reese hospital embraces every phase of modern medicine and hospital management. The Social Service department of Mandel clinic plays a major part in extending these services into the community. At the present time the Social Service department, which works in close collaboration with the physician and all the social agencies of the community to bring about constructive and socially useful recovery for the patient, consists of 14 medical and psychiatric social workers in addition to the director.

The diagnostic and service laboratories of the hospital are under the supervision of the full-time heads of the departments conducting medical research in the Research Institute. The institute, now self-supporting through government and private contracts, and philanthropy for scientific investigation, first began as a hospital activity in 1929 with the acquisition of full-time research men. From its early beginnings, its departments have grown in size and reputation until at the present time they are internationally known for the investigative work they have done. Teaching is an important part of the department's work and they not only teach at the hospital, but hold academic rank at many of the city's medical schools. These departments include: Department of Bacteriology; Department of Gastro-Intestinal Research; Department of Cardiovascular Research; Hematology Research Laboratories; Department of Biochemistry; Department of Medical Oncology; Tumor Research Clinic; and the Department of Cancer Research.

One of the hospital's most unique and interesting projects is the Therapeutic Nursery. Launched as a part of the Mandel clinic in September 1944, the Therapeutic Nursery, which has been given enthusiastic support by John D. Rockefeller, Jr. for Spastic Children, is a pioneer project to treat medically and to orientate socially a group of pre-school age children suffering from spastic paralysis, an affliction as devastating and common as infantile paralysis. The Samuel Deutsch Serum Center was founded at Michael Reese Hospital in 1930 for the purpose of preparing and distributing human convalescent serum against certain infectious diseases. In 1940 the Michael Reese Research Foundation was founded as a separate non-profit corporation, and the Serum Center, which had played a leading role in the development of plasma and serum for civilian and military purposes, provided the laboratory services in preparing plasma for the nation-wide distribution by the Foundation. In 1945, with the consent of the original donors—the Jewish Charities and Michael Reese hospital—the Samuel Deutsch Serum Center was separated from the hospital and became a department of the Michael Reese Research Foundation.

Medical Education

In the field of medical education the hospital recently incorporated the Michael Reese Hospital Post-Graduate school, which during 1947 gave courses (electrocardiography, application of physiology and biochemistry to medicine, gynecology and surgery) to over 500 practicing physicians from every state in the country as well as Canada and South America. 181 interns, fellows, basic science students and residents were receiving their required training last year, while 221 students graduated from the School of Dietetics and 12 from the Medical Technology course. 185 students were enrolled in all the classes of the School of Nursing. In addition, training was given in physical and occupational therapy.

For the past three years, Michael Reese hospital has been actively developing its program, based on sound planning and non-sectarian, non-discriminatory consideration of the community's health needs, for the expanded Michael Reese campus. During the past year great strides were made toward the realization of these plans and the redevelopment program for the surrounding area. Priority land, south of the hospital, needed for new buildings is in the process of acquisition by the Chicago Housing Authority under permissive State legislation. At the present time they have assembled more than half of the land needed between 29th and 31st streets and Lake Park and Cottage Grove. Furthermore, they have initiated a program for the relocation of people displaced in the area.

Construction of the first new building, the Psychosomatic-Psychiatric institute, will begin in 1948. Michael Reese hospital has long pioneered in psychiatry as one of the services of a general hospital. Before the war there was growing recognition of the importance of the psychosomatic aspects of medicine. The war turned the here-tofore professional interest into a national problem, and the lay people throughout the country began to interest themselves in psychiatric facilities and techniques. It was not surprising that members of the Department of Neuropsychiatry, serving in the armed forces, assumed leadership in the psychosomatic agency in the field of psychiatry and in the beginnings which have been made toward a solution of this great problem.

This, in summary view, is Michael Reese hospital, built and maintained by the Chicago Jewish community, serving the whole Chicago community.

THE END

SORROWS OF EXILE

By the rivers of Babylon
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged our harps for a.reeb.
For there that led us captive
Aked of us words of song,
And our tormentors asked of us mirth:
"Sing us one of the songs of Zion."

How shall we sing the Lord's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth
If I remember thee not;
If I set not Jerusalem
Above my chiefest joy.

(PSALM 137)

GOOD TIDINGS FOR ZION

O messengers of good news to Zion,
Get up on a high mountain!
O messengers of good news to Jerusalem,
Lift up your voice with strength!
Lift it up, fear not;
Say to the cities of Judah:
Behold your salvation!
How beautiful upon the mountains are the feet of the messenger of good tidings,
Who announces peace,
and news of salvation;
Who says to Zion:
"Your God is King."
Hark! your watchmen! they lift up the voice,
together they sing:
For they shall see eye to eye,
when the Lord restores Zion.
Break forth into joy, sing together,
you waste places of Jerusalem!
For the Lord has comforted His people,
He has redeemed Jerusalem.

ISAIAH 57
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The members of the staff of the CHICAGO REVIEW who worked with you on this issue have been unanimous in their appreciation of both the personal and professional treatment we have received from the Sentinel Printing Company.

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CHICAGO, ILL.
Nathan D. Kaplan has been an active Zionist since 1907. Has held many important positions in the Zionist movement and in the general Jewish community. Lived in Tel Aviv, Palestine from 1927 to 1946, where he was member of Municipal Council, president of Palestine Trust Co., an Board of Directors of General Mortgage Bank of Palestine, among other important positions. Returned to Chicago and resumed practice of law in 1946. Is internationally known as a leading Zionist.

The influence of Zionist activities upon Chicago’s Jewish community begins with the second half of the 100 years, for it was only in 1897 that the modern Zionist movement took root. These fifty years, however, were vibrant with achievement. Now in the fifty-first year a Jewish State is functioning in Eretz Israel as an accomplished world expectantly watches for further fulfillment of prophecy.

The Chovevei Zion (friends of Zion) functioned in Chicago prior to 1897, though quietly. Hardly had the publication of “Juederumtit” by Theodor Herzl appeared in Chicago when there sprang into existence the “Order of the Knights of Zion.” It was organized that year with the hope that a delegate might be sent from Chicago to the First (1897) World Zionist Congress, called by Dr. Herzl, to convene at Basel, Switzerland. Under the plans for the Congress, Zionist Federations were to be organized throughout the world, and it thus became the first Zionist Federation in America.

Its founders, headed by Leon Zolotoff and the five Horwich brothers, Harry, Bernard, Henry, Samuel and David, came principally from among the affiliates of “Shohero Sivat Hever” (Hebrew Literary Society), a group of Zion friends devoted to the cultivation of Hebrew as a spoken language.

In form it followed the pattern of fraternal orders, with its ritual and oath: “In Kehabe Yerushalayim Tishkah Yemini” (If I forget thee, Oh Jerusalem, let my right hand forget its cunning). The Order consisted of a grand lodge, called “Grand Gate” and subordinate lodges, or “Gates,” from the Hebrew “Sha-ar,” signifying the gate or entrance to Zion.

Two Zionist Federations

Later that year, the Federation of American Zionists was organized, with headquarters in New York. This precipitated a conflict of jurisdiction, out of which the Knights of Zion was conceded the ten middle-western states as its territory. Nevertheless, its recognition as a Federation at the World Congress was contested, and resulted in a decision that any organization with three thousand or more shekel payers (the shekel then representing the annual per capita of twenty-five cents to the World Zionist Congress) would be recognized as a Federation.

The United States thus became the seat of two Zionist Federations, each entitled to delegates at the World Congress. To maintain its status as a recognized Federation, however, the Order Knights of Zion had to resort to a drive for shekel payers outside of its actual membership which was numerically small. People contributed a ‘shekel’ even if they did not know what it was for. To enroll as a member was another matter.

The Order nevertheless progressed, patiently increasing its membership, principally on the west and northwest sides of the city—mainly Yiddish speaking East-Europeans in Zion Gate No. 1 and Durland Zion Gate, and their younger sons and daughters who comprised the Radika, Clara De Hirsch and Volunteers of Zion Gates.

Opposition

Zionism was not popular with the Jews of that day. It met with definite opposition from two groups of religious leadership—Orthodox and Reform Judaism: the Orthodox objecting on grounds of its interpretation of the Messiah theory; and the Reform on grounds that Jews represented a religion and not a nationality.

Efforts to penetrate the Orthodox synagogues were resisted, in some instances with violence. This resistance was broken by invaluable support from that liberal-minded Orthodox rabbi, outstanding in his day for piety and learning, Rabbi A. S. Brade. He was soon followed by a number of his colleagues; and gradually the opposition in these circles subsided until finally the pulpit in the Orthodox synagogue became an open

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THE DEMOCRATIC PARTY OF COOK COUNTY

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Orthodox religious Jewish education in Chicago can be understood only if viewed as one of the gears in the general movement within the Russian-Polish-Jewish community which assumed significant proportions only after 1880. Prior to this there were only small groups of Orthodox Jews in Chicago who were overshadowed by their co-religionists who had arrived from western Germany, Bohemia, and Pruszkow Poland, and were already established economically and socially.

For the purposes of our story, we may divide the last one hundred years of religious Jewish education into four parts:

1. Before the fire of 1871.
2. The early sproutings 1872-1900.

Jewish Education in 1870

The only report extant of the educational situation among Chicago Jews before the fire of 1871 is that of Dr. Felsenthal in the Annual Report of the Commission of Education of the federal government, published in 1870, where he states as follows:

"Chicago has an estimated Jewish population of 10,000. 90% of the Jewish children attend the public schools. It is safe to assert that every Jewish child receives at least a good elementary education, the care for the proper education of the children being an old and firmly-rooted trait of the Jewish character. There is one private school in the city, taught by Rev. L. Adler, where instruction is given in Hebrew. There are about 100 children in attendance. For instruction in Hebrew, parents generally rely on the Jewish Sabbath schools and on private tutors. There are six Hebrew congregations, each of which has a Sabbath school. In all of these the rudiments of Hebrew are taught. From 500 to 600 children attend these Sabbath schools."

Intensive religious training, a thorough knowledge of the Jewish religious classics as contained in the Bible, Prayer Book, and Talmud, a knowledge and use of the Hebrew language, a familiarity with the manifold customs and ceremonies of Judaism—these are the most elementary prerequisites of Orthodox Jewish living. Before there were organized schools the young received their Jewish training from private tutors or private small schools many of which dotted the Jewish Orthodox settlements on the new west side and south side. Adult education was an active factor in the Chicago Orthodox synagogue, where classes in Bible and Talmud were held daily, every evening, and on Saturday afternoons.

By RABBI C. L. MISHKIN

The earliest schools attached to a congregation were in the Russian Jews, which met in the women's gallery, employing two teachers. Likewise, the Anshei KAFVES, and Ohevi Shalom boasted of small schools. All of these were short-lived.

The first moderately modern school was erected by the oldest Orthodox synagogue in Chicago known as the Beth Hamedrosh Hagedol, on 132 Pacific ave. They had a comfortable schoolhouse and dwelling two doors north of their synagogue. The school had seventy children divided into four classes, where they were taught Hebrew and the Jewish religion. Aside from the rabbi there were three teachers. The school hours were from 7:30 a.m. till 12 noon, and from 2 p.m. to 8 p.m., with the usual recesses. The children in the first classes, which made up the elementary department, and whose parents did not attend the public schools, remained nearly all day in the school. But those who attended the public schools received instruction before 9 a.m. and after 4:30 p.m. The instruction consisted only of acquiring the reading, grammar and translation of the Pentateuch, and the intonation peculiar to the reading of the Chumash and prayers. Instruction was necessarily in the Russo-Polish Yiddish. Expenses were defrayed by private subscriptions.

The organizer of that school was the venerable Rabbi Lessin. It grew and developed under the leadership of Moses Peretz, who arrived here in 1887. His contribution to religious education deserves special approval.

Long Class Hours

Real enforcement of the compulsory public school attendance law did not begin until about 1899-1900. Even later, many parents did not send their children to school until they were eight or older. In contrast, the school hours at the Beth Hamedrosh Hagedol were long; the Hebrew teacher's work day was thirteen hours. At 7:30 a.m. he met the older boys at the synagogue for services. Then he taught a class from 9 a.m. to 11:45 a.m. And then followed a class from 1:30 to 3:30 p.m. Only boys of ages six to eight and some of the older boys of twelve to fourteen came to school from 9 to 9:30.

This early school broke up in the 90's when the Beth Hamedrosh Hagedol Synagogue split into two sections, the wealthier members moving southward, buying out the Kehilath Anshe Ma'ariv Temple on Michigan avenue, and the smaller group

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The officers, directors and staff of the Central National Bank in Chicago join the Sentinel in saluting the progressiveness of Chicago Jewry during the past one hundred years. We are confident that the future will bring a continuation of the tremendous achievements, both cultural and civic, that the Jewish people of Chicago have so ably contributed to the city's rapid and progressive growth.

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WOMEN
CONTINUED FROM PAGE 41

education—all on a non-sectarian basis. Its membership is limited to twelve hundred and fifty women.

Parliament of Religion

A milestone in the history of Jewish women’s groups in Chicago was achieved as a result of the Parliament of Religion held in conjunction with the Columbian Exposition of 1893. Hannah G. Solomon, one of the outstanding Jewish women of her time, was given the task of organizing a Jewish Women’s Congress to be part of the Parliament of Religion. The recognition that a permanent organization should grow out of the Congress resulted in the establishment of the National Council of Jewish Women, a name which was suggested by Julia Felsenthal, one of our illustrious Chicago citizens.

The four-point program adopted by the National Council of Jewish Women broadened the base of organized Jewish women’s activities considerably. The break from the early “serving circle” type of program was clearly indicated in the stated objectives of the Council which were (a) to seek to unite in closer relation women interested in the work of religion, philanthropy and education and to consider practical means of solving problems in these fields; (b) to organize and encourage the study of the underlying principles of Judaism—the history, literature and customs of the Jews, and their bearing on their own and the world’s history; (c) apply the knowledge, gained in this study, to the improvements of Sabbath observance and the work of social reform; and (d) to secure the interest and aid of influential persons to oppose discrimination wherever and whenever and against whomsoever it occurred and in finding means to prevent such conditions.

Today the Council has sections in every part of the country and abroad. It lays stress upon social legislation, social welfare, international agreements and all problems of aliens, and plays a magnificent role in service to the foreign born.

The Conference is Organized

With the door now open for women’s group participation in all phases of community life, practically every organized effort eventually had its women’s auxiliary or division. The increasing activity in every field developed the need for coordinated and cooperative effort, and an attempt was made in 1895 to organize the Jewish women’s groups into some sort of association for purposes of unity and mutual community interests and joining hands in problems of common endeavor.

This resulted in a Conference Committee of Jewish Women’s Organizations dedicated to serving common goals. It disbanded when the Associated Jewish Charities came into existence in 1900. Nevertheless, the need for such a group continued to be felt; and, in 1910, again under the leadership of Hannah G. Solomon, the Conference of Jewish Women’s Organizations, as it is known today, was reestablished, with Mrs. Solomon as its first distinguished president.

In thirty-eight years the Conference has proven its worth through achievement. It now has affiliated with it one hundred and seventy-five Chicago Jewish women’s groups with a wide variety of backgrounds and objectives. It issues an annual directory of affiliated organizations, which is widely used throughout the community; it acts as a clearing house for dates and activities of its constituent groups; it expedites work of cooperation for Jewish causes, and works for unified community action; it has established annual leadership training courses; it promotes scholarships for Jewish education and leadership training; it has sponsored for thirty years an annual Religious and Jewish Education Day which has community-wide support; it has a large Public Affairs Department through which it considers and recommends discussion and action to its constituent groups on important local, national and international problems. It has established a Program Service Department which aims to interpret the American way of life through the arts, developing an appreciation for Jewish creativity in all artistic fields, stimulating and encouraging new and original talent, and screening talent through preliminary and public auditions. Serving on the Board of Directors are individuals who represent a cross section of background, thinking, and rich community experience.

Zionist Women

With the establishment of Hadassah in Chicago in 1918, another significant chapter in the history of Chicago women’s groups was begun. A group of girls in their teens organized to study Zionism and the furthering of Zionist aims. They were known as the Clara de Hirsch Gate of the Order of the Knights of Zion, and were inspired by Henrietta Szold to organize themselves into the Chicago Chapter of Hadassah, the women’s General Zionist Organization. Understandably, early activities were concerned with hemming linens and fashioning garments for the sick and needy in Palestine, coupled with the reading aloud of a poem or essay on Zionism, satyric songs. Like the group, Hadassah’s spirit and energy could not long be contained in a “serving circle.” Its work in Chicago expanded as the changing scene locally, nationally and internationally called for more intensified as well as more diversified effort. With the end of the First World War and with the Balfour Declaration of 1917 came the impetus for more intensive activity for the establishment of specific projects in Palestine itself. At the same time the world political situation made it necessary for the political interests of Zionism to occupy a constantly increasing role in Hadassah’s program.

The second World War brought a host of new problems to Hadassah and, consequently, its program changed to meet the current scene. Youth Aliyah, the rescuing of boys and girls from the Hitler terror and its aftermath, became a very important project. Through the revival of the Tikkun ideas, a voluntary tax mentioned in the Bible, and through its annual “Give and Get Luncheon,” Hadassah has raised huge sums of money for its medical work in Palestine, for the Hadassah hospital there, health education, vocational guidance for youth, its Palestine supplies department, and for Palestine land redemption and reforestation. Its large membership is now concerned with providing blood banks, medical instruments, hospital supplies and other needs for Israel, again keeping its service to Zion afoot of current needs.

As the Zionist parties grew on the international scene, thus strengthening their local chapters, other Zionist women’s groups were established in Chicago and grew rapidly as a result of the projects undertaken by them. The Pioneer Women’s Organization (the women’s group of the Labor Zionist Organization) sponsors Palestine land redemption and reforestation, and has a fine record in its rescue work and support of European children’s rehabilitation. The Women’s Zionist Organization of America, the women’s group of the World Zionist Organization, has a close kinship with the Working Women’s Council in Israel to whom it has sent abundant financial aid. The Mizrachi Women’s Organization also gives generously to its specific projects in America and in Israel. It is maintaining a special children’s village and a number of homes for religious and educational enrichment involving the children in Israel, as well as concerning itself with an educational program in this country.

All three Zionist women’s organizations have played a substantial part in adult education through programs geared not only to the aims of Zionism of the American and international scene. Thus, cultural Sabbaths, the introduction of the Oneg Shabbat as a medium not only for social gatherings but for participation in discussions, book reviews and current events, and the Women’s Institute; sponsored by Hadassah at the College of Jewish Studies, have helped to mold Jewish women’s opinions and to bring issues of the day to women of diverse educational backgrounds and ages.

Religious Activity

The desire and urgency for closer cooperation and association among sisterhoods and the opportunities for greater participation in synagogues and communal life, led to the establishment in 1919 of the National Women’s League of the United Synagogue. Originally the Chicago Branch, reorganized in 1938, took in only Chicago and suburban sisterhoods affiliated in the main with Conservative congregations; but now, as the Central Branch of the National Women’s League of the United Synagogue, it includes thirty-eight sisterhoods in Illinois and surrounding states, twenty-one of which are located in Chicago and suburbs.

The Central Branch, as an affiliate of the National Women’s League, cooperates in its Torah Scholarship Campaign in behalf of the Jewish Theological Seminary of America. It guides and helps its affiliated sisterhoods in programming, educational material, and administrative problems and serves as a coordinating body in uniting the Conservative sisterhoods in common objectives. It has undertaken a social action program and recommends to its individual sisterhood units actions on problems of the day.

In 1925 the sisterhoods of the Reform temples in Chicago and in Illinois banded together to form the Illinois State Federation of Temple Sisterhoods (name now changed to Illinois Federation of Temple Sisterhoods)

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Appreciates this Opportunity to Present the Thrilling Story of Chicago Jewry's First 100 Years.

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It was at this time that the accommodations in the public schools began to catch up with the needs; double shifts were done away with, and there were no children available for the religious schools during school hours. The directors were compelled to reduce Hebrew school classes to two two-hour sessions per day. It was in this connection that the first attempts to organize Hebrew teachers took place, since the cutting of their hours of work to four per day naturally led to cutting of the miserable wages they had been receiving.

The second decade of the 20th century saw the greatest growth of Montefiore. There were two reasons: first, the East-European conception that a communal school is only for the poor began to give way under American conditions to the idea that everybody goes to the same school; and second, there was a succession of very fine principals for the school—1. Dolmitzky, Moses Eilmelich Levin and Rabbi J. Greenberg (now Dean of the Hebrew Theological college), who made the school much more attractive to both parents and children.

At one time, the school had four branches, at 1235 Miller (the only branch which admitted girls), at 1534 Washburne and at 1159 Winchester, and the total enrollment reached 1,800. The president of the school was the revered Ben Zion Lazarovitch and his co-workers were Shlomo Levin, Rabbi Ephraim Epstein, A. M. Goldberg, N. H. Bolotin and Alex Eisenstein.

Before 1900, even a girl's school was founded, by Dr. Kadison, the first Russian-Jewish physician in Chicago, and was known as Isaac Kichanan Talmud Torah. Because the community was not yet ready to accept the idea of girls receiving a Hebrew education, it did not rally to the support of the school, and was short-lived, Dr. Kadison using up his personal funds to keep it going.

Northwest Side Develops

The period 1900-1915 is dominated by the development of Orthodox Jewish education on the northwest side. A number of attempts to organize a Talmud Torah in that section of the city were made before 1900, but without success. A Talmud Torah organization was formed in 1901. After failing in an elaborate building program, it built a modest, and what was considered a highly satisfactory, school building at 15-17 Marlon court. The hours were from 4 to 8 p.m., with a recess of eight minutes at 6 p.m.

In addition to the daily instruction in Hebrew, including conversation, there were classes in Jewish history and religion on Sunday, conducted like those of a modern Sunday School, with musical exercises, etc. There were also a brass band of 25, a class in pleno of 17, viola class of 142, and a dramatic club of 14 which studied and performed plays in pure Hebrew. But the financial burden became too heavy. Methods of financing were adopted which were akin to those of Montefiore, and the Northwest Side Talmud Torah began to receive subsidies from the Federation of Orthodox Jewish Charities.

First Yeshivah

It was natural that the Orthodox Jews should not be satisfied with elementary studies. Attempts to teach the Talmud were made very early in the Talmud Torah on Pacific avenue. Some of the lay members of the Board objected violently to the introduction of Talmud because "American young­sters cannot possibly learn it." Nevertheless, the teacher gave an hour of his own time after class to the more advanced students. There was also a beginning of a Yeshivah (advanced school) in Anshe Kevnos Synagogue.

But the founding of a permanent Talmudic school did not take place until 1900, and came as a result of ten years of effort chiefly by one man, Abraham Leo Simon. He was assisted by Ben Zion Lazarovitch, Czernacki, A. G. Shulman, and Rabbi Album. By 1899, he had succeeded in getting five hundred members who pledged small weekly donations for the school which opened in a loft on Twelfth street. It later moved to a remodeled building on Johnson street (now Peoria, 1245 South). It was known as the Yeshivah Its Chaim, and soon had about a hundred students and four teachers.

There was no definite connection between the Yeshivah and the lower elementary schools, and the idea of graduations from Talmud Torahs did not occur until the end of the second decade of this century. It was only then that graduates were urged to go on with their studies in the Yeshivah. During its first fifteen years, the Yeshivah accepted any boy "who could read and understand a sentence of Rashbi." The curriculum as given in the Chicago Survey of 1919 was a follows:

Sidra (portion of the week of the Pentateuch) with Rashbi

The Books of the Prophets and the Chronicles

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WOMEN
CONTINUED FROM PAGE 45
as part of the National Federation of Temple Sisterhoods. The Illinois Federation has twenty-four sisterhoods, of which fifteen are in the Chicago area. It serves to establish spiritual, educational and communal activities among the sisterhoods and to espouse such religious causes as are particularly the work of Jewish women.

Of major importance in the Federation's current program in the national, state and local sisterhoods, is the committee for the House of Living Judaism. The Union of American Hebrew Congregations and its affiliates have never had a headquarters of their own, a center from which they operated. The Federation, acutely aware of the need has undertaken to raise funds with which such headquarters would be provided. The sisterhoods have made excellent progress toward the achievement of their quotas in order to reach their goal on or before their Biennial Assembly in November.

All sisterhoods, Reform, Conservative and Orthodox, participate wholeheartedly in the support of the congregation. Sisterhood members play a prominent role in adult education classes sponsored by many congregations, in the stimulation and direction of youth activities, in a deep active concern for the religious schools, and, in general, show a marked interest in the life in and around congregations, without minimizing responsibilities and participation in community endeavors.

Wider Fields
In 1923, B'nai B'rith, long a men's fraternal order, enlisted the aid of women for its widespread communal activities by establishing women's auxiliaries. There are now twenty-five women's B'nai B'rith chapters in Chicago. These groups, with an extensive membership, in addition to supporting specific B'nai B'rith projects such as medical centers and hospitals, the Anti-Defamation League, the work of Hillel Foundation on the campus, and youth activities generally, also join other women's groups in Chicago in vigorous community activities. Their Americanism program and educational work also occupy a good part of their activities. B'nai B'rith women hold an outstanding record for growth and achievements.

With the rise of Hitler in Europe and the consequent endangering of Jewish rights, life and property in European countries, the American Jewish Congress, originally created in 1916, was stirred to reorganize nationally and locally. In 1936, a Women's Division, stimulated by the late Mrs. Stephen S. Wise, was formed in Chicago as an integral part of the Chicago Division of the American Jewish Congress. Although originally a delegate body, the Congress considered it advisable to solicit individual membership and is today a combination of both. The Chicago Women's Division of the Congress, now part of the national organization, has drawn together its large membership which has consistently fought for the rights of Jews and of all minority groups throughout the world, and in America. It, too, emphasizes education through discussion groups which meet regularly throughout its chapters in the city.

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In the autumn of 1923 the first steps were taken to organize Jewish education in Chicago on a community basis, tackling the problem which confronted Jews in all parts of the country. The great majority of the children were receiving no Jewish instruction at all, and there was the danger that Jewish culture and tradition would dwindle to insignificance.

Chicago Jews were beginning to realize two great truths first, that Judaism could not be obtained for children cheaply—that the one-day Sabbath school, with its frequently untrained, volunteer teachers, was altogether inadequate; and second, that although individual congregations and groups had to continue and increase their efforts, the situation was hopeless unless the community lent its combined resources and ingenuity toward a solution.

The Jewish Charities of Chicago, the only united organization then able to represent the community adequately in such an undertaking, formed what was then known as the Jewish Education Committee at the end of September, 1923. Dr. Alexander M. Dushkin was appointed its director.

The first function of the committee was to survey the conditions so that it could make specific recommendations for improvements.

The survey showed that out of the 51,000 Jewish children of elementary school age in the city, less than 11,000 were given Jewish instruction of any kind at any one time. Of these, 5,000 were taught in the weekday afternoon schools, and 6,000 in the Sabbath and Sunday schools. The provisions made for the education of girls was considerably less than that made for the boys.

In the entire city there were 71 Jewish schools, of which about one-half were Talmud Torahs and Hebrew schools. But only seven of these were in buildings designed as educational institutions. The rest were in vestries of synagogues and in remodeled private dwellings, a number of them unfit for schoolroom occupation. In 1923 there was not one building which could compare creditably with the better type of modern Jewish school buildings in other cities.

Of the total number of Jewish schools in the city, only eight of the weekday afternoon schools (besides the Orphan Home) were being aided by The Jewish Charities because of the previous affiliations of these particular schools with the Federated Orthodox Jewish Charities. The rest of the schools were being supported by congregations, and by groups of philanthropic men and women who raised the necessary funds from the community as best as they could.

With the exception of a few of the west side schools, among which a loose sort of understanding existed, each school in the city was completely independent, paying no regard or attention to the work of any other school. Teachers were bid for and hired "in the open market," with resulting competitive bidding between schools, a strike of teachers, etc. The schools were in constant debt to their teachers, who frequently went for months without receiving their salaries.

Committee Formed

On the basis of these findings an agreement was reached between the Jewish Education Committee and the affiliated schools whereby the Committee was to assume all responsibilities for the schools, and control all the financial and administrative aspects of school work, as well as all appointments on the teaching staff. The Committee was also to supervise the teaching without, however, interfering in the particular religious character of each school.


In a very short time considerable progress was made in organizing the problem, and the position of the Jewish Education Committee was established as the authoritative body representing the general Jewish community in matters of Jewish Education.

Quick Progress

The number of pupils in the affiliated schools increased considerably. In 1923 there were approximately 1600 pupils; at the end of 1924 over 2,700 children were being taught in all the schools helped by the Committee. The increase was especially marked in the number of girl pupils.

In most of the schools the pupils were taught two hours a day, after public school sessions. During the first year, the Committee reduced the time of instruction for the younger children. This eased the burden of extra work for the beginners, and made it possible for more children to be taught in the same buildings and by the same teachers.

Some immediate progress was also made in improving the spirit of the work in the schools. In some cases, the local Boards of Directors agreed to important changes in school management and methods of teaching.

CONTINUED ON PAGE 8
CONGRATULATIONS . . .
ON CHICAGO JEWRY’S
100 YEARS OF PROGRESS

EDWARD HINES
LUMBER CO.

24 YARDS IN CHICAGO
AND SUBURBS

ESTABLISHED
1892

TALMUD TORAHs
CONTINUED FROM PAGE 45
Jewish Ethics and Ritual
Hebrew Grammar and Language
Talmud

Boys were admitted from the age of seven on. Classes met four hours daily except on
Friday and Saturday, and the boys held
services daily. Later, when a branch was
opened in Lawndale at the Anshe Sholom,
the hours there were cut to two per day per
class.

Advanced students studied by themselves
and were given some individual guidance.
Those who showed promise were given
assistance to go to one of the seminaries in
New York, until the Hebrew Theological
College of Chicago came into being (see
pp. 70 and 73–Ed).

Experiments in Schools

During this period a Hebrew and Sabbath
school was organized in the Hebrew Insti-
tute on Taylor street, under the principal-
ship of Dr. Moses Levin. This school, tradi-
tional in spirit, was the first to employ
Hebrew as the language of instruction.

Another such school—also short-lived—was
organized in connection with the Orthodox
Home for the Aged. A third—longest-lived of
them all—was the one established at the
Marks Nathan Orphan Home.

The heyday of Orthodox Jewish educa-
tion was the period of 1915–1930, with its
center of gravity in the Lawndale district
and the northwest side.

The first progressive school to have its
own building was the Kehillath Jacob Tal-
mud Torah. That congregation had a cheder
(Hebrew school) when it was located on Ra-
cine avenue. In their new home on Douglas
and Hamlin, in 1918, a converted house
and under the direction of Alex Eisenstein
as president, a very fine school was de-
veloped. Everything was done to suit the
taste of the American child. In 1924, a
completely new building was constructed,
large enough to house 500 students, and even
today it is one of the larger Hebrew schools
of the city.

Perhaps the most interesting new school
of the period was the “Hebrew school of the
United Congregations” later known as
Jabneh. The movement to organize such a
Talmud Torah was started in 1914, but it
did not materialize until 1917. The initia-
tive was taken by Congregation Emeth Israel
which was joined by Ahavath Achim, K’nes-
eth Israel, and Zemeck Zedek, all of the
northwest side. A building was bought and
remodeled at Rockwell and Hirsch.

During the second decade of this century,
there were a number of new Talmud Torahs
in Lawndale, in comfortable, modern build-
ings. The most important one of these was
the Greneway Street Talmud Torah, spon-
sored by the two largest synagogues of the
vicinity, the Russische Schule, and the Sawyer
Avenue Schule. This Talmud Torah re-
mained at one place for 80 years (1917–1947)
and reached an enrollment of 700.

Among the congregations which moved
their schools from the near west side to
Lawndale during this period, were the
Anshe Sholom, B’nai Renuen, and the Nu-
sach Schule. The latter was the first to
operate a Hebrew kindergarten.

This peak period of Orthodox Jewish education was marked not only by the multiplication of schools (to the above-mentioned, we may add the Moer Chayim on the northwest, the E’enu Israel on the eastern fringe of Lawndale) but also by the increase in the number of girls in attendance. Improved methods of instruction, the greater participation of laymen in the growth and upbuilding of schools.

The 1919 Period

Lively, and sometimes vehement, discussions arose around method and language. Whether Hebrew or Yiddish should be the language of instruction was the most burning question of the day. The ideological purity of the Orthodox Hebrew school was staunchly supervised and defended by such men as Rabbi Saul Silber, Rabbi E. Epstein, Rabbi Cardon, Rabbi Schach and Rabbi Jacob Greenberg who in turn was looked upon as the superintendent of the Orthodox educational system—and by such laymen as M.B. Lazarowitz, Shlomo Levin, Jacob S. Gray, Alex Einzenstein, Moses Perelman, and many others. The first effort at community-wide education was made when the Federation of Orthodox Jewish Charities began to subsidize the largest Hebrew schools with a sum approximating $40,000.

In the survey of Jewish education made in 1919, the following facts were established: Estimated total Jewish-school age population ..............................................40,000
Attending some Jewish school .................................5,271
Attending weekly schools (Orthodox) .........................3,450
Attending Sunday schools (Conservative and Reform) ....4,651
Pupils in schools where Hebrew is language of instruction ..............................................700
Where Yiddish is language of instruction .....................2,900
Where English is language of instruction ....................400
Where Mixed system is language of instruction .................350

In 1923 another such survey was executed which showed the following figures:

Talmud Torahs Pupils
Old west side 4 1322
Lawndale 5 1859
Northwest 2 626
South and Englewood 4 994
North side (Rogers and Albany Park) 2 318

At the conclusion of this period, an attempt was made to correct all the Orthodox schools into the Board of Jewish Education sponsored by the Associated Jewish Charities of Chicago. For a short time the largest Orthodox Hebrew schools were a part of this Board, after having received guarantees that their educational and religious autonomy would not be trespassed upon. But by 1926, the largest Hebrew schools, Gnesnaw Street, Montefiore and Anahe Sholom, feeling that under the guise of methodology, the ideological convictions of Orthodox Jewry were being infringed upon, seceded from the Board.

Coordination

These schools went begging for funds. In 1929, the Kehillah, which had been organized with Rabbi M. B. Sacks as its executive director and Abba Goldblatt as president, and which represented an effort by some of the Orthodox lay leaders and rabbis to develop some communal control of Kashrut (kosher practices) and other Orthodox matters, appointed a Poad ha-Chinuch (committee for education) which undertook to subsidize Talmud Torahs. From then on, annually, this Poad ha-Chinuch was re-elected at an annual meeting made up of delegates of the various congregations. An increasing number of schools, mainly in the older Jewish neighborhoods and the poorer ones, were subsidized.

The funds came chiefly from collections in boxes and from the help of some ladies' auxiliaries. For several years, a very ingenious plan was adopted and heavy contributions were received from those who profit economically from Orthodox practices. Large contributions came from Maxo companies and from the local Shcohitu Union (kosher cuttle and poultry slaughtermen). In recent years, the funds have been raised in an annual campaign, chiefly from individual subscribers. In 1935 an educational director was appointed, and in 1936 the body was incorporated as the Associated Talmud Torahs.

Associated Talmud Torahs

With the exception of a few Orthodox Hebrew schools, all organized Orthodox Jewish education is under the Associated Talmud Torahs. It includes four daily kindergartens, thirty daily Talmud Torahs, a high school for girls, and the Chicago Jewish Academy. The nerve center of this system is the Associated Talmud Torahs Center on Wilcox and Pulaski.

The functions and services of the Associated Talmud Torahs of Chicago are: to assist Talmud Torahs in finances and educational standards; its aim is to absorb that no Jewish child should remain without a Jewish education because he is unable to pay tuition, or because his parents are unwilling to pay tuition; to establish schools in neighborhoods where they are needed; to provide high standards of supervision, guidance, educational material, and in training, recom
ZIONISM
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forum for the zionist speaker.
Slowly and persistently, Hyde Park, Englewood, South Chicago and other sections were infiltrated. Support in those directions was greatly enhanced by the early affiliation with the movement of such personalities as the venerable and distinguished Reform rabbi, Dr. Bernard Felsenthal, and Mrs. Benjamin Davis, each of whom was a force of inspiration in overcoming objections.
Subsequently, Orthodox religious Zionism crystallized into the Mizrachi Organization, whose contribution to Orthodox Jewish life in Chicago as well as in Palestine constitutes a chapter rich in content, which space does not permit to treat properly, here.
The Poil-Zion, a party within the zionist movement, embodying socialist labor ideologies, is another organization which played its part, but which must of necessity be left for independent consideration.

General Zionists
This review is limited to the General Zionists who constitute the main body of the movement, whose objective has been the establishment in Palestine of a democratic Jewish State and cultivation of that ideal among Jews everywhere.
To fully understand the activities and influence of Zionism upon Jewish life in Chicago it may be well to recall some of the pioneers who braved the unpopularity of a cause—to which they dedicated their wholehearted endeavor with firm conviction of its merit. Some of them were in their teens. Their names today, however, will be recognized as among those who participated in the building of our community.
There were, first, the founders already named. Then there was M. Ph. Ginsburg, publisher of the Daily Jewish Courier, who was a tower of strength, supporting the movement with unflagging devotion. Leon Zolotkoff for a time was editor of that newspaper. His versatility as lawyer, journalist, author and leader won him a following. Such names as H. Sider, Nathan Gunston, David P. Pollack, Tobias Weinshenker, Theodor Weinshenker, Samuel Weinshenker, Emil Braude, Ben Zion Antonow, Dr. George Rosenweig and Max Shulman (then a mere boy) come to mind from among early supporters who remained devoted until called to their eternal Home, as do Philip P. Brezstone for his authorship of two volumes, "The Storm of Life," a Yiddish novel with a zionist theme, and "A History of the Jews of Chicago"; also Hyman L. Meitser, who preserved a record of people and events that shaped the growth of Jewish life in our state by the compilation of a "History of the Jews of Illinois"; and Robert L. Halperin, founder of the Chicago Hebrew Institute.
Some may remember M. Jerusalemsky being accompanied to early zionist meetings by his daughters, three of whom survive: Amelia, Bertha (now Mrs. Harry Berkman), and Belle (now Mrs. David Friedlander). Few people in Chicago are unfamiliar with the career of Bertha Berkman as a leader in Hadassah. Her sisters, like her, have remained true and loyal to the ideals so early held before them by their father.
Tobias Weinshenker earns recognition, as does his daughter, Esther, at the time a member of the Clara De Hirsch Gate. The convictions of the father permeated the family. Esther Weinshenker, subsequently Mrs. Isser Nachlin, served in a life of useful leadership, not alone in Clara De Hirsch, but in Jewish education. It is gratifying to know that her memory is kept green by a Hadasah chapter bearing her name.
Among the early Zionists were Hyman Steinberg, now chairman of the executive committee to the JNF Council of Chicago; Elias Riback, scholar, lecturer and author; Morris Augustus; Bernard Shulman, now honorary president of the JNF group, who like his brother Max, of sacred memory, is prominently identified with numerous communal activities; Meyer Abrams, brother-in-law and partner of the Shulman's, a brilliant lawyer, Hebrew scholar and zionist leader; S. B. Kaminka, who with pen and speech swayed public opinion towards Zionism—his short stories picturing Jewish life are this day virile contributions to Jewish literature; J. D. Rosenblum, still a forceful figure in Rogers Park, serving Temple Mithpah and Rogers Park Zionist District with equal vigor; Bernard Landau, devoted to Mizrachi Zionism; Samuel Ginsburg, likewise now a Mizrachi Zionist whose son, Ben Zion, is now president of the ZOC; Paul Braude, whose nephew, Judge Jacob Braude, son of Emil, is a past president of the ZOC.

Education Need
It was early recognized that American Jewish education was too limited to instill the fervent yearning for the restoration of

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BLUMS & VOGUE
630 SOUTIi MICHIGAN
ESTABLISHED 1910
The Complete Store for Women of Fashion

apparel
fine furs

accessories
precious jewels

BLUMS-NORTH
BLUMS-EVANSTON
ZIONISM
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Zion to its ancient potentiality, and that the youth required attention. The beginning plan to be the building. Under the guidance of the late David P. Pollack, supported by northwest side members of Zernovval Gate and Dorotha Zion Gate, two Hebrew schools were established in cooperation with local synagogues.
On the west side, in 1901, the Zion Sabbath school was set up without synagogue affiliation, but in 1904, under the guidance of religious and historic instruction, teaching the philosophy and religious ideology of Zionism and the platform of the new zionist movement as promulgated by the First World Zionist Congress: "The establishment in Palestine of a publicly secured legally assured home for the Jewish people." David P. Pollack organized, taught and conducted a band of brass and string instruments. The school and orchestra progressed for several years until other activities along broader fields of service absorbed the attention of zionist leadership.
Concurrent was the struggle of the Order Knights of Zion with the problem of Jewish education, the west and northwest sides arose to the realization of two vital needs in Chicago. First, a movement was begun for the establishment of an Orthodox Jewish Old People's Home (Beth Moshe Zekutia); and then for the erection of an orphan home (Markes Nathan) for children of Orthodox parentage. Into these two endeavors zionist leadership threw its unserved support.
To mention but a few of the Zionists who aided the development of these two landmarks of Orthodox Jewish history in Chicago: Mrs. Benjamin Davis, Dr. Kate Levy, Mrs. Goldie Stone, Mrs. Azule (Dr. Joshua) Ginsburg, Harris Cohen, A. S. Roe, Samuel Phillipoff, B. J. Schiff, M. Ph. Ginsburg, August Turner, Jacob Levy, Charles Herron, Bernard Horwich, Harris Horwich, Leon Zolotoff, Max Shulman, Bernard Shulman, David P. Pollack, Dr. A. B. Yudelson.
To further advance Jewish culture and Zionist education, Kadimah Gate initiated lecture courses in club rooms on Johnson street. And there the social, political, historic and economic problems of the universe were discussed and solved with all the earnestness and conviction born of a profound optimism.
At one of these lecture evenings a proposal was made to "Dry up the Chicago River as a dividing line between Jew and Jew" (proposa! and slogan by the writer — Ed.). On the south side, they were, principally, the so-called German-Jews (which included Bohemian and Hungarian Jews), and on the west and northwest sides were the East Europeans. Between these two there existed a gap of haughty condescension on the one side, and contemptuous resentment on the other.
Chicago Hebrew Institute
To "Dry up the Chicago River dividing line" Thus was born the Chicago Hebrew Institute on November 12, 1905. Its charter listed thirteen Zionists, all members of Kadimah Gate No. 9, O. E. S. of E., with the exception of the writer, who belonged to Chicago Zion Gate No. 1, and who drafted the application describing the objects.
The plan was to create a public institute, organized, maintained and operated by and for the people whom it was intended to serve. It was an ambitious enterprise destined to grow into one of the largest Jewish social centers in America, now the Jewish People's Institute, notwithstanding the fact that later developments caused it to diversify from the ideological pattern originally advocated by its founders.
The Hebrew Institute served the objective as well as for its Zionist leadership; specify Americanization of immigrants, broadening Jewish education facilities for the youth.

Theodor Herzl

The time came, as it must, when the Order Knights of Zion surrendered its identity and merged with the Federation of American Zionists (now the Zionist Organization of America), and ultimately it became the Zionist Organization of Chicago, now comprising fourteen districts in Chicago and Cook Country.
With the outbreak of World War I, the World Zionist Organization was threatened with disruption. Its leadership became dispersed among the nations of the contending powers. The Jewish community of Palestine was in imminent danger. East-European Jewry faced isolated helplessness. Under the chairmanship of Louis D. Brandeis, an 11-man "Provisional Committee" was formed to cope with the problem, while this writer acting as its Chicago member.
As opposed to those who argued "no special problem" the Zionists took action on the basis that the "Jewish problem" would be solved by "a Jewish state". The United States was in a state of "adverse discrimination which made immediate relief imperative. After months of discussion, and the appearance of three organizations, the issue was resolved with the recognition that the problem was distinct, requiring special attention, and the Joint Distribution Committee was formed as the combined agency to deal with it.
Chicago Zionists played an important role in this work from the outset, in its organization and implementation. It was they who, under the leadership of Max Shulman, gathered together a shipload of food for the relief of the isolated Yishuv in Palestine during the "War of Independence." When after the war, American Jewry sent a delegation to organize relief in Europe, the eminent Chicago Jew, who has earned distinction in public service, Judge Harry M. Fishel was one of the three members of that delegation. Dr. Israel Friedland lost his life in that mission. Judge Fishel since then served as president of ZOC, and as executive committee member of the ZOA.
Thus to this day, the Zionists have continued to further the cause of Palestine while serving...
ZIONISM
CONTINUED FROM PAGE 51
ing the Jewish Community at home. A Col-
lege of Jewish Studies, A Board of Jewish
Education, Hebrew and Sunday schools have
been established to advance the interests
of Judaism. In all of these the Zionists have
contributed heavily.

For Unity of Jews.
The first American Jewish Congress in
1916 was attended by a delegation of 51
from Chicago (headed by the writer—Ed),
elected by popular vote. That Congress, and
popular election, was initiated by Zionists who
thereby thought to achieve unity in the
American Jewish Community. Many years
later a second attempt was made through the
organization of the American Jewish
Conference. The ideal of unity is still in the
stage of anticipation, for which Chicago's
Zionists continue to work.

Among the leaders of the ZOC must be
noted such names as Judge Hugo Fam, Judge
Joseph B. David, Leonard Grosman, William
Katz, A. H. Rosenberg, Samuel F. Jacob-
son, Albert K. Epstein, Benjamin K. Harris,
Milton J. Silberman, Benjamin Lowman,
Leo Permer, Morris Broenberg, Dr. Paul
Horwitz, Rabbi Ralph Simon, Maurice A.
Smoiler, Harry C. Caplan, Solomon Dinner,
Leon Sager, Alex M. Golman, Dr. Samuel
M. Blumenfeld, Samuel Wolberg, Renben
R. Kaufman, Capt. Chaim Weiss and Rabbi
Morton M. Berman, currently president of
the Zionist Emergency Council of Chicago,
made up of: ZOA, Hadassah, Labor Zionists,
United Zionist-Revisionists, Agudah Avodah,
A MAN OF AFFAIRS

In discussing five great Jewish intellec-
tuals of the Chicago "growth" period—Dr.
Emil Hirsch, Julius Rosenthal, Joseph S.
Hartman, Charles Schaffner, and Abraham
G. Becker, who formed a group for discus-
sion and intellectual leadership—Judge
Bregstone in his "Chicago and its Jews"
(1933) relates the following about Becker:

"The youngest member of the group was
Abraham G. Becker. Born and raised in
the United States, he received his ele-
mentary education in the public schools of
this country. In him was embodied all the char-
acteristics of the present day American Jew.

HaShomer HaTSair.
Mention should be made also of Bertha
Read Risman, president of Hadassah and
secretary of Zionist Emergency Council of
Chicago, as well as of Pearl Franklin, Mrs.
Harry Berkman, Mrs. James Olshans, Mrs.
Harry M. Fialker, Mrs. Rebecca Soboroff, Mrs.
Hattie Caliner and many others.

These are but a few of the names deserving
credit. The list is much longer and should include names of prominent
rabbi, Orthodox, Conservative and Reform,
as well as men and women of prominence
in social, professional, educational, industrial
and commercial spheres.

The Zionists of Chicago may well reflect
with pride upon their contribution to the
development of this Jewish Community,
united in service to Jewish, American and
human interests.

THE END

He knew no other distinction between Jew
and Jew except that of character. Place of
birth, language and degree of wealth had
no influence in his sober judgment. He
was liberal, broadminded and above all
honest.

"During the World's Columbian Exposi-
tion, A. G. Becker was a prominent banker
with an enviable reputation for honesty.
When the dark and distressing days of
financial depression came Becker was unable
to withstand the pressure caused by the
failure of many other banks. The doors of
his institution closed, but every penny he
had left in the bank and at home went to
meet his obligations. James Becker, his son,
told me with confidential pride: 'Afterward
there was less than a dollar between my
father and starvation.' A. G. Becker did not
lose courage but started again from the lowest
rung of the ladder and in the course of
time paid to his creditors every dollar he
owed and with interest. Again Becker be-
came a leader in the world of finance but,
the acquisition of immense wealth meant
to him service to humanity.

"Whenever he comes to my mind, I am
reminded of an incident when I saw him
twenty-eight years ago, as he stood in the
overcrowded Synagogue, Knesseth Anhe
Israel, after the Klabenuf Pogrons, his body
shaking with emotion and tears rolling down
his cheeks. The man of affairs, the financier
of La Salle street was weeping for the cruel
fate which had befallen his brethren in
Russia." THE END

Liberty Scarves
London-bred Liberty
Scarf return again. incomparable, as ever, in
pajesons on pure silk.

1. Large square, 12.95

Women's Neckwear first floor

Christian Dior inspires,
France provides its finest leather
to make these superlatives of suede
gloves. 1. Gauntlet glove, 15.95
2. Shortie glove, 10.95

Women's Gloves ** first floor

52
The Old Mark Nathan Orphan Home—1243 North Wood
Upon Removal of the Home, the Building Became the
Quarters of the Jewish Educational Alliance, now the
Northwest Branch of the Jewish People's Institute.

Leon Mandel Hall—University of Chicago

Covenant Club—14 North Dearborn Street.

Hull House in the '90s

Administration Building—Jewish Charities of Chicago
1800 Selden Street
ON THIS SITE STOOD, IN 1851, THE FIRST JEWISH HOUSE OF WORSHIP IN THE STATE OF ILLINOIS

DEDICATED BY THE JEWISH HISTORICAL SOCIETY OF ILLINOIS, OCT. 5, 1911

Tablet on Old Post Office at Jackson and Clark Streets.

View on Clark Street, 1867

Mandel Brothers, State and Madison Streets, 1900

Sidewalk vendors, 1900

Chicago Historical Society

Home for Aged Jews, 5140 Drexel Blvd.

Netcher's Boston Store, looking north on State Street from Madison Street, 1910

Clarke's European Hotel, Samuel Salzer Mgr., La Salle and South Water Street, 1872
Orthodox Jewish Home for the Aged.

Malka Nathan Home.

Halsted Street, 1900

Young merchants, 1902

Chicago Historical Society

Original Board of Trade, 1884

Zion Temple, Ogden and Washington Streets, 1882.

100 YEARS OF CHICAGO JEWRY
ROSA RAI8A. One of world's greatest sopranos.

SIDNEY HILLMAN. Late president of Amalgamated Clothing Workers, outstanding national leader who made his start in Chicago.

Hebrew Literary Society, 47 Johnson Street. The office of the Order Knights of Zion was on the ground floor.

Chapel of Hebrew Institute, burned down in 1910.

Chaim Solomon Monument Committee, composed primarily of rabbis, at a reception for Rabbi Newman, of Miocah Israel, Chaim Solomon's Congregation.
EDWIN G. FOREMAN. Joined his father in the Foreman Brothers Banking Company, became President in 1887. First President of the Standard Club. First President of Associated Jewish Charities. President of the Michael Reese Hospital. Active in many community organizations and projects.

JULIUS ROSENWALD. Son of a merchant, in 1888 became a partner in Rosenwald and Weil, clothing manufacturers. In 1896 he became a partner in Sears, Roebuck and Company, and when Sears retired in 1910 became its president. President of Associated Jewish Charities 1909-13 and 1915-17. Fought for combined charities, and in 1923 became first president of the combined Associated and Federated Jewish Charities under the name of Jewish Charities of Chicago. Aided in the financing and organization of the Hebrew Institute. One of the most outstanding workers for the community, and one of the outstanding philanthropists in the United States.

ELIAS GREENEBAUM. Founded banking firm with his brothers in 1877, one of Sinai Congregation's founders. President of Hebrew Benevolent Society for ten years.

MRS. HENRY SOLOMON (Hannah Greenebaum.) Active member of Chicago Women's Club since 1879. Founded National Council of Jewish Women, aided in the organization of the Conference of Jewish Women's Organization, and was the delegate to the International Conference at Berlin in 1904. Addressed Sinai Congregation in 1897, the first Chicago woman to occupy a pulpit.

ALBERT P. KADISON. Settled in Chicago in 1878 and became known as the "community doctor of the West Side". A charter member of the Hebrew Literary Society, founded and financed the Shulamit Talmed Torah, served actively on the medical staff of B.M.Z.

MILTON J. FOREMAN. One of Chicago's outstanding heroes of World War I. Awarded D.C.E., D.S.M., French Legion of Honor, Belgium Commander of the Crown, Past National and State commander of the American Legion. Served with the 33rd Division as the commander of the 122nd Field Artillery. After the war became commander of the 33rd Division I.N.G.
Old Mount Sinai Hospital.

Mount Sinai Hospital.

Old Michael Reese Hospital.

Michael Reese Main Hospital Building.

Mount Sinai Hospital Nurses Home.

Proposed reconstruction and addition of Mount Sinai Hospital.

100 YEARS OF CHICAGO JEWRY
HENRY E. GREENEBAUM. Eldest son of Elias, active in Jewish affairs, vice-president of Greenebaum Sons Bank and Trust Co. since 1914.

LEVI Z. LEITER. Former partner of Marshall Field, founded Leiter Department Store.

ABRAM M. ROTHSCHILD. Founder of M. L. Rothschild, active in Jewish welfare and community life.

HENRY HORNER. Established one of the first wholesale groceries in Chicago, helped form the Board of Trade, created one of the finest private libraries in Chicago.

SAMUEL LEOPOLD. Early merchant and businessman.

DAVID FISH. Home furnishings merchant, founder of Fish Furniture Store.
S. B. Komaiiko has been prominent in Yiddish journalism for over 40 years. He still contributes regularly to the Jewish Morning Journal of N.Y. He has contributed to most of the Yiddish papers mentioned in his article. His first article on Zionism appeared June 22, 1930 in Die Welt. For three years he wrote a short story each week for the JEWISH PRESS. He has been active in every phase of Jewish and Chicago life, and is esteemed for his humanitarianism.

There is a well-known story about the Shamas (extoxn) of the city of Chelm. His task was to rise early in the morning to wake the men of the village to prayer. One morning the ground was covered with a beautiful blanket of snow. The Shamas did not want to disturb the snow with his big boots when he made his early morning rounds. After much argument the elders of Chelm decided to carry the Shamas on a table and in this manner he called the worshipers to prayer.

I am reminded of this anecdote when I review the struggle and tribulations of the pioneer publishers of the Jewish press. Many beautiful undertakings were hampered by discord and misunderstandings.

The history of the Jewish press in Chicago has a two-fold character reflecting the two divisions in the early life of the Jewish settlement in Chicago. The Yiddish press was the voice of the East-European immigrants living mostly in the crowded "ghetto" of the west and northwest side while the Anglo-Jewish publications spoke for the earlier West-European Jewish settlers who resided on the south and north side.

Early Efforts Unsuccessful

Early attempts at the establishment of Yiddish publications in Chicago were short-lived and unsuccessful. The early Yiddish-speaking immigrants, religiously very devout, were very far from secular literature in general, and Jewish newspapers in particular. In their European homes they had seen few, if any, Yiddish newspapers since the Russian government prohibited their publication.

Thus the task of the early local journalists was not so much to serve, as to create a class of readers.

The earliest recorded Chicago venture in Yiddish journalism was the Israelitische Presse founded in 1879 by Reb Nachman Bear Ettelson, a great Talmudic scholar whose patriarchal appearance in the Final Moische shul of some of us still remember. He went from there to Chicago together with S. L. Marcus.

It is interesting that while the newspaper was printed in Yiddish, the name had a German tinge, and even the language of publication was a Germanized Yiddish. After a few issues the newspaper died.

Several years later Ettelson made another attempt, and published The Yiddische Press which met the same fate as its predecessor, ceasing publication in 1886.

Zolotkoff—The Courier—Ginsburg

In 1888, two men who were destined to play a leading role in shaping and molding the intellectual character of Chicago Jewry, dedicated their unusual talents to Yiddish journalism. These men were Leon Zolotkoff and M. Ph. Ginsburg.

When Leon Zolotkoff arrived here in the early autumn of 1887, he and Peter Wiernick, both great Hebrew scholars, induced M. Ph. Ginsburg, at that time a prominent Jewish printer on Canal street, to join in the publication of a Yiddish newspaper. Out of this partnership the Jewish Courier was born—a weekly boasting of four pages of six columns each. The Courier experienced a stormy beginning and was forced to suspend publication after a short time.

A second unsuccessful venture was Die Yiddische Welt, after which Zolotkoff decided to "try his strength with Chicago Jews" by publishing the first Yiddish daily in Chicago called the Chicago Yiddische Tageblatt.

But this attempt, too, did not go well and Zolotkoff soon withdrew. Roman G. Lewis succeeded him as editor. At the same time the Courier was revived as a daily with Zolotkoff and Peter Wiernick as editors. And so Chicago Jews who had not even one weekly suddenly found themselves the possessors of two daily papers with competition so keen between them that both suffered much. Despite this, M. Ph. Ginsburg again decided to issue a newspaper and started the Jewish Critic with Zalman N. Zoline as its editor. But this paper lasted only about a month.

In 1895, Professor G. Zelkowitz came to Chicago from the East and became editor of the Tageblatt, also issuing a weekly from the same office, the Yiddische Gesetzten fun dek West. Concurrently, the Courier began to issue the Chicago Yiddische Wochenblatt. At that time a Hebrew weekly, Hapailog, edited by William Shur appeared. The weekly expressed strong Zionist tendencies.

There was bitter competition between the Tageblatt and the Courier. Though both publications were Orthodox, the Tageblatt was considered more inclined toward labor than the Courier. In July, 1896, the Tageblatt, plagued by financial crises, closed down its door and the Courier, with its weekly supplement the Wochenblatt, remained alone in the field.

Leon Zolotkoff

The Courier grew to great power among Chicago Jews, with Zolotkoff's and Wiernick's pens molding the thoughts of the Orthodox population. It weathered competition from short-lived publications such as the Yiddisher Progress published by Joel Liebling; and the Yiddische Zeit published by H. Liderman, and edited by Zolotkoff who had by this time left the Courier. Zolotkoff was assisted on this publication by the poet, Morris Rosenfeld, and by S. B. Komaiiko and Dr. Victor Tager.

Decline of Yiddish Press

For over fifty years the Courier remained the "oracle of the ghetto" housing such prominent editors as Dr. S. M. Melamed, Dr. Mordecai Katz (now on the staff of the Jewish Morning Journal of New York) M. L. Wolfssohn, Israel Zioni and Dr. Israel Marcus. Among the contributors were such men as S. Greenblat, Jonah Spivack, S. B. Komaiiko, Dr. A. Margolina, and many others.

With the suspension of the Daily Jewish Courier on November 12, 1944 the Orthodox Jewry of Chicago lost its great voice. Many institutions such as the Beth Moshe Z'kuni (Orthodox Jewish Home for the Aged), Montefiore Talmud Torah, founded by Dr. Albert P. Radison, and other educational and cultural institutions owe their existence to a large measure to the vigorous editorials appearing in the Courier. It was the Courier that fostered the Jewish Federated Charities which afterwards became amalgamated with the Jewish Charities of Chicago.

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The German-speaking and the English-speaking population did not go long without organs of expression. In the early eighties, Chicago Jewry boasted of five publications in English and one or two in German, most of them weeklies. With the exception of the Israelite, which is still in existence, these passed into oblivion.

It was not until Dr. Emil Hirsch, the "mighty voice of Chicago Sinai" contributed his great talents to the Anglo-Jewish press that the Chicago Jewish community took notice.

After preaching for many years from the pulpit of Sinai, Dr. Hirsch reached the conclusion that in order to bring his message to the Jewish people he must resort to the printed word. So on February 20, 1891, the first issue of the Reformed Jewish Advocate appeared as "an advocate of Reform Judaism and especially to advocate the views of Dr. E. C. Hirsch."

For thirty-three years Dr. Hirsch's powerful voice spoke through the columns of the Advocate contributing essays, sermons and editorials. His militant articles were reprinted in almost all the Anglo-Jewish publications of the United States. His pen was as mighty as his voice. Of Dr. Hirsch it was said that he was neutral among his own Jews, but a powerful Jew among non-Jews.

With Dr. Hirsch's death in 1923, Dr. Gerson B. Levi became editor of the Advocate. Dr. Levi, one of the most outstanding Talmudic scholars in the Reform rabbinate, was Dr. Hirsch's son-in-law and served as head of the Advocate until his death in 1938, continuing the policy set forth by the founder of the publication.

The Advocate steadily declined in content and influence after this until it discontinued publication in 1947.

On February 4, 1911, the Sentinel made its appearance in Chicago. Louis S. Berla and Abraham L. Weber were its publishers. Rabbi Abram Hirschberg of Temple Sholom was its first editor contributing significant editorials on religious and current problems. He was succeeded by such prominent men as Rabbi Tobias Schonfleber, Rabbi S. Felix Mendelsohn and A. A. Freedlander.

In 1943, J. I. Fishbein and J. M. Feldman took over publication of the Sentinel. The story of that periodical is told elsewhere in these pages.

The Chicago Jewish Chronicle, founded by Hyman L. Metes, appeared in 1915. Another weekly, the Israelite, published in Chicago, is edited by Molly Osherman who was a well-known poet in her younger days. The Jewish Record appeared weekly in the late twenties, published by Isaac Shapiro, and edited by Jonah Spivack and James B. Loebner.

Also published in Chicago is the Chicago Jewish Forum, edited and published by Benjamin Weintrub (author of the article on writers in this publication—Ed). The Forum is a literary quarterly of high caliber, publishing scholarly and informative articles on all phases of Jewish life. There
BOARD OF EDUCATION

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Club work and singing were introduced in the schools. But progress in these phases of the school work—content, methods of teaching—was naturally slower than in the administrative aspects of the work.

Basic Purposes

The immediate goals of the Committee were: (1) To consolidate the work it had begun; (2) to increase the educational influence of the drama of the Hebrew public schools; (3) to enlarge its efforts in extension education for the masses of Jewish children; (4) to establish secondary and higher Jewish schools for the Jewish youth and for the training of Jewish extension teachers and leaders. These goals required establishing uniform curricula, standard wage scales, standard requirements for the teaching profession, and balanced budgets, affiliating two or three of the larger communal schools, and, to help the smaller schools which could not afford full-time administrative help, the appointing of "Traveling Principals.

In order to assist Reform and Conservative Sunday schools to secure trained teachers, The College of Jewish Studies was established, beginning its work early in January, 1925. Plans were also made for the Central Hebrew high school as a preparatory school for training new Hebrew teachers, from which the students would be graduated into the College of Jewish Studies for further intensive training.

In addition, the Committee decided to continue and enlarge its efforts in extension education for the many Jewish children for whom no schoolroom provision could be made, through the Circle of Jewish Children, which had already assembled for the schooling of the children of the neighborhoods, and celebrated the Jewish festivals with them, holding these assemblies in the auditoriums of public schools and of Jewish communal institutions.

Progress continued strong. By November of 1925 the number of pupils in affiliated schools rose to 3,200; schools were added to the system. Many schools were aided through the medium of the 'Traveling Principal.' The work of the extension department was expanded, and the College of Jewish Studies was enlarged through the establishment of branches in various parts of the city. The Central Hebrew high school began its work in October, 1925. Jewish education in Chicago was at last becoming systematized and modernized.

Statement of Principles

In December, 1926, the Jewish Education Committee was incorporated as a nonprofit corporation, known as the Board of Jewish Education of Chicago. By that time the work of the Board had expanded considerably beyond the coordination and standardization of the work of the schools receiving subsidy from the Jewish Council, and was fast assuming shape as a community program of Jewish education. The Board was guided by the following principles of policy:

"First, that the Board of Jewish Education should act as an educational service agency, rendering such help to the Jewish

of Chicago in the education of their children as particular groups find necessary— in some instances financial subsidy, in other instances educational help and supervision.

"Second, in all of our work we must avoid imposing any one type of Judaism or any one program of Jewish education upon all schools affiliated with us. We are strictly a non-partisan Board, reflecting the interest of Orthodox, Conservative, Reform, Zionist and non-Zionist Jews. While there is a fundamental unity in all Jewish education, and certain common, basic subjects of instruction, nevertheless, in emphasis, in arrangement of curriculum, in the selection of teachers, we are to act in the capacity of advisers. The final determination in all of these matters must remain with the local group—the congregation and its rabbi.

"Third, our Board is to supplement the work of Jewish education in our community by undertaking those necessary activities without which a school system is impossible, but which no single congregation can undertake: namely, secondary education for the graduates of the elementary schools, training of teachers, extension education, and improvement of texts and methods."

Facts and Faith

From year to year the number of affiliated schools expanded, the enrollment of students increased, educational and teaching standards were rendered more stringent. In 1941, just before the entry of America into World War II, the statistics of the Board showed just how much its work had progressed since its beginnings in 1925. During the 18 years the number of schools in the system increased to 49; 24 elementary weekday schools (9 Orthodox, 10 Conservative, 5 Reform); 22 Sunday schools (1 Orthodox, 10 Conservative, 11 Reform); 2 high schools; and the College of Jewish Studies.

The registration: weekday schools, 3,520; Sunday schools, 6,297; high schools, 231; College of Jewish Studies, 492—total of 10,540. Compare this with the 1,600 students in the system when the Board of Jewish Education first began its work. In addition to this enrollment, 2,000 young people were reached directly and indirectly by the youth and extension departments.

The work of the Board has not been to perpetuate the dry-as-dust educational system which many may remember from their youth. The effort has been made, and in a large measure has been successful, to instill in the pupils not only knowledge, but also loyalty to Judaism, beginning with the youngest children. This has been accomplished in various ways—through music, dramatics and artistry; through the Karen Ami which endeavors to prepare the pupils for participation in general Jewish life; and through many other modern educational devices.

A special publication fund was established which through the years has produced a large number of texts and materials for Hebrew, adult education, history, and music, many of which were prepared by various faculty members of Board schools, all of which have been widely used, not only in Chicago, but throughout the country.

By 1947 the number of schools serviced by the Board had increased to 72, consisting, in addition to the Orthodox, Conservative and Reform schools previously discussed, of schools belonging to the Workmen's Circle, Sholem Aleichem Folk Sluken, and the Jewish National Workers Alliance. The total registration in all of these schools, elementary, secondary and the College for the academic year 1947-48 was more than 12,000.

Camp Avodah

In 1943, the Federal Government appealed to various community organizations to rally the farm labor shortage created by the war, under the Victory Farm in Service program. The Board of Jewish Education co-operated by inaugurating "Camp Avodah" in Des Plaines, Illinois, on an abandoned CCC camp site. The project was extremely beneficial, not only to neighboring farmers (who at first were skeptical and later enthusiastic) but to the boys themselves, and the Board decided to continue the program when the emergency ended.

Leaving the Des Plaines site in 1945, the camp moved to Winfield, Illinois, where the boys literally built a camp from the ground up, coming to an open field, pitching tents and, eight weeks later, leaving a fully-equipped camp behind.

In 1946, the Board purchased the present site at Buchanan, Michigan. Here, too, as part of the camp program, the boys have built a large building, their own sleeping units and other structures.

The general aims of the Morris Perlman Camp Avodah are to prepare the Jewish high school boy for intelligent participation in the adult American community and to acquaint him with agriculture.

Look to the Future

In 1946 the Board of Jewish Education acquired its own building at 72 East Eleventh street, where the College of Jewish Studies is also now located. There has also been established within the past two years a summer camp, under the auspices of the College of Jewish Studies, for the intensive training of Hebrew teachers. This camp is located at Camp Sharon, in Michigan.

There is much to be done. There are many improvements to be made. To these facts the Board is not blind. It is constantly

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POLITICAL OFFICE
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Sabbath, he was born in Bohemia and did not come to America until his 15th year. He was 21 when he came to Chicago. Admitted to the Bar in 1877, he very soon established a reputation in the community. Within four years of his admission to the Bar he was appointed a member of the Board of Education and served for six years, being chosen as president of the Board for two terms. Mayor Carter Harrison, the elder, named him corporation counsel of the city in 1893 and shortly thereafter, upon the assassination of Mayor Harrison, he resigned.

Even in the brief time, however, he left an impress upon the office. His period of greatest usefulness, however, dates from his resignation as corporation counsel. He did not ever forget his interest as a member of the community and later served as president of the Civil Service Commission. For a few years he edited the Chicago Times. He was everywhere recognized as one of the ablest lawyers of the State, but his principal interest was the welfare of the Jewish people. One of the lodges of the B'nai B'rith bears his name in token of his devotion to his people. He was active for two decades as president of his congregation. He was the chairman of the American Jewish Congress and also served on the American Jewish Committee. Though now much less known than during his life, Adolph Kraus still is an honorable memory and is worthy of much fuller treatment than can be given to him here.

Samuel Etelson

The administration of Mayor William Hale Thompson was not distinguished for much except ballyhoo and corruption. One of the honorable exceptions to its bad record was made by Samuel A. Etelson, who was corporation counsel of the city during the various Thompson administrations. Almost daily the newspapers carried accounts of scandals involving Thompson appointees, but never was Etelson accused of involvement. At the same time he was recognized as an astute politician, having served for seventeen years as State Senator from the Third Senatorial District. In addition to his other gifts, it must be recognized that he must have been a very excellent tightrope walker. There came a time when he quarreled with the Thompson machine; but his record must be considered as having been blotted out by his close association with the man who promised to smash King George in the smoke.

Barnett Hodes

The man with the longest record of service as corporation counsel of the city of Chicago is Barnett Hodes. He was also the youngest man ever appointed to that office. In spite of his youth he had already achieved a very great reputation for legal ability and political skill. During his brief tenure as alderman of one of the south side wards he gave every sign of leadership in the City Council. Politicians spoke of his organizational skill, of his resourcefulness, of his genius for ballyhoo. He was a protege of one of the old-time leaders of Democratic politics, Benjamin Lindheimer. With Lindheimer, he attached himself to Judge Horner and became so close to the new Governor that he found himself living in the executive mansion in Springfield. He was named by Horner to the Illinois Tax Commission, where he formed a very close association with Scott W. Lucas, who later became a United States Senator. Then he left the Horner forces and suggested that Herman Bundesen replace Horner as the organization's choice for Governor. In retrospect this was a grave blunder, whatever the motivation. Barnett Hodes has outlined this mistake and probably regrets it as much as anything he has ever done.

When Edward J. Kelly became Mayor of Chicago, following the assassination of Mayor Carmack, he named Hodes as corporation counsel. Hodes could have become just another public official; instead, he thought in terms of sweeping reform of his office. Before Hodes' time, the corporation counsel was one of many officials in the various law departments of the city. Law enforcement was as in a jungle. Hodes reorganized the structure. Instead of many law departments, he worked out a system under which the corporation counsel was, in fact as well as in theory, the head of a single law department. The other attorneys and agencies were placed under his jurisdiction. This made for greater efficiency and responsibility.

Outstanding Work

Hodes was very soon recognized as the outstanding man in his field, and was named to head the appropriate committee of the American Bar Association and the national organization of municipal law enforcement agencies. He wrote at length about municipal problems; published books and articles that were very well received and had a profound influence. He had an antipathy for the usual formal reports of the corporation counsel's office, and began to make his reports the most readable, as well as the most useful. In the history of the department. He enlisted the aid, in this connection, of such well-known writers as Harry Barnard, Sydney J. Harris, and Victor Rubin. He is responsible for the codification of the city ordinances, and their publication in permanent loose-leaf form. He has won awards from the Junior Association of Commerce, the Academy of Laws, and other groups.

While very active as corporation counsel, he found time to participate in many other political and civic activities. He has been a sort of public affairs director for the Democratic organization, staging gigantic events as Mayor Kelly's annual Christmas show. He has always been interested in inter-faith unity and took the lead in the establishment of the Haym Solomon monument as a memorial to the men of all creeds who fought in the American Revolution. He suggested the Illinois Inter-Faith Commission (now blessed with another name) and, although a Democrat, was named

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From the many letters of compliment showered upon our organization, we consider it a privilege to serve Chicago's Jewry in the category of "perfected wedding consultants" with the finest wedding occasions offered.

George N. Horwich
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The first attempt to organize a Jewish community center in Chicago was in 1892 when a group of wealthy Jews met with the leaders of the near west side "ghetto" at Hull House, with Jane Addams participating. Up to that time Hull House was the only center which had a cultural program and the other necessary services which a community center offers. The result of this meeting was the opening of the short-lived "Maxwell Street Settlement."

The permanent community center was established when Robert L. Halpern and Nathan D. Kaplan, together with a group of Zionist leaders, established the Chicago Hebrew Institute in 1908 (for backgrounds, see article on Zionism by Kaplan—Ed.). Kaplan was the prime-mover in the early development of the Institute, and for many years was closely identified with its work.

The Institute's original location was at 224 Blue Island avenue. In 1908 it moved to Taylor and Lytle streets. In 1922 the name was changed to the Jewish People's Institute. The present building was completed in 1926, and by 1927 the Institute at 3500 Douglas boulevard was in full operation. Then as well as now this building ranks among the largest of its kind in the United States. Today it is the core of what is known as the "Jewish Community Centers of Chicago."

The presidents of the Jewish Community Centers of Chicago (and of its predecessors—the Hebrew Institute and J.P.I.) have been: Nathan D. Kaplan, 1907-8 (previous records are not available); Dr. A. E. Fischkin, 1908-69; Julius Rosenwald, 1910-11; Jacob M. Loeb, 1912-32; Joseph Michael, 1933-53; Charles Aaron, 1954-66; and Alan J. Altheimer, 1947 to date.

The executive or general directors were: Harry Lipaky, 1907; Dr. David Blaustein, 1908; Dr. Joseph Pedott, 1911; Dr. Philip L. Seman, 1913 to November 1, 1945; S. D. Gershovitz, November 1, 1945 to October 1, 1947; Samuel Levine, October 1, 1947 to date.

The officers of the Jewish Community Centers of Chicago are: Alan J. Altheimer, president; Dr. Leon Bloch, Mrs. Walter E. Halles, I. E. Lipman, vice-presidents; Fred L. Ottenheimer, treasurer; Jerome Goodman, secretary; and Henry N. Hart, assistant secretary-treasurer. Its directors are: Charles Aaron, Robert S. Adler, Benson L. Baskin, Henry Blumberg, Professor Louis Gotschalk, Perry S. Kerst, Sadie K. Kalman, Dr. A. Levin, Philip A. Lieber, Professor Samuel H. Netlove, Mrs. Arthur M. Oppenheim, Monroe Faelszer, M. R. Rosen, Irvin Runak, Jack Schram, Albert M. Stein, Marvin Stone, David Wallenstein, Mrs. Morton Weiner and Burton L. Wolf; Gustav Hochstadter, Theodore Reuvenstein, Mrs. Maurice L. Rothschild, Dr. Philip L. Seman and Mrs. Julius Stone are honorary directors for life.

Jewish People's Institute

Geared to Community

The history of the Jewish Community Centers of Chicago is intertwined with the history and development of Jewish and general communal life in Chicago. The Centers have contributed to and benefited from the development of the Jewish Center movement in the United States.

Among the activities for which the Centers (the Jewish People's Institute) was known all over the country were the various schools, the high school, the junior college and commercial school; the forums and lectures, museums, particularly of "Jewish Antiquities, Ceremonial Objects and Rare Manuscripts"; dramatic art, music and camping.

It was also among the first Jewish Centers in the United States to provide facilities for such extensive communal Jewish education activities as the Herzliah Hebrew school and the Central Hebrew high school. The program of recreational, social and physical education activities carried on was among the most extensive of its kind. It is also interesting to note that the Jewish People's Institute building was among the first to incorporate in the lobby ceiling murals with Jewish motifs and other features in the building aimed at giving a Jewish atmosphere to it.

Max Straus Center

A milestone in the history of the Jewish Community Centers of Chicago was made when the Max Straus Center was opened in November 1941 in the Albany Park neighborhood, a bequest from the estate of the late Max Straus, a prominent businessman who died in 1935. This was the first branch building of the Jewish Community Centers of Chicago in addition to the main Jewish People's Institute building. At present, it has a membership of approximately 2500.

Shortly after the opening of the Max Straus Center, plans were developed to have community participation in policymaking as well as in the interpretation of the policies and procedures of the Max Straus Center. One of the leading school principals in the area, Mrs. Sadie K. Kalman, has been the able chair of this Board Committee since its inception.

The Max Straus Center activities include an outstanding pre-school program conducted as a half-day nursery school, one of the pioneer Day Camps of the city; a fine social club and social, recreational and physical education program. It also houses the Meyer Gross Memorial Reference Library.

With the growth of the Board-Management Committee, it is playing an increasingly important part in the life of the general and Jewish community. One example of this role is the stimulation of the organization of the Albany Park Community Council. This Council has now more than twenty organizations affiliated with it, representing a membership of more than ten thousand. It is contributing materially to the well-being and betterment of life in the neighborhood.

In the general program, especially the club and lecture and forum programs, many have emphasized the value of Jewish cultural elements in relation to Jewish and general communal life. In this connection the Jewish and national holiday celebrations have interpreted both Jewish and American values to thousands of children, youth and adults.

City-Wide Development

In 1939 the Jewish Community Centers of Chicago became affiliated with The Jewish...
Following a survey of the north side which was completed in February of 1947, the program began to expand. Early in 1948, the Jewish Charities approved the introduction of a comprehensive program in Rogers Park. This program will begin in September of 1948.

The Rogers Park Jewish Community Council, headed by A. A. Ziedman, has played an important role in pointing out the need for a Jewish Center program on the north side. Organizations affiliated with the Rogers Park Jewish Community Council include North Shore Lodge, B'nai B'rith; American Jewish Congress, North Side Division; Congregation Beth Sholom, Rogers Park; Z.O.A., Rogers Park Division; Congregation Sinai of Rogers Park; Temple Misrah; Congregation B'nai Zion Synagogue; North Side Committee of the Jewish Community Centers of Chicago, etc.

Extension Program

The Extension Program includes four pre-school half-day nursery school programs, four day camps, Jewish youth councils, club and playground activities. Many of the activities in the Extension Program are conducted in cooperation with synagogues and temples. It is the impression of the writer that the number and extent of activities and projects conducted in cooperation with synagogues and temples in Chicago are among the most extensive programs by Jewish Centers and "Y's" in the entire United States.

In January 1946, the name "Jewish Community Centers of Chicago" was officially adopted. As is so often the case in the development of Jewish communal agencies, the adoption of this name took recognition of vital changes that had occurred in the scope and program of the Jewish Community Centers of Chicago. One of the most important of these was the concept that the Centers had a community-wide responsibility for providing Jewish Center program for the total community within the limits of its resources. These resources are determined mainly by the contributions from the Jewish community through the Jewish Charities. Another, is the readiness of neighborhoods to assume an appropriate share of the cost of a program within their respective neighborhoods.

With this vital development, the Jewish community of Chicago took its place in the forefront of other cities which are attempting to provide a constructive and extensive Jewish Center program for the total Jewish community.

In recent years, the program has included two projects which deserve specific mention.

One is the pre-school or nursery school program. At present there are six such nursery schools. The one at the J.P.I. is a full-day nursery school and the other five are half-day nursery schools. A committee of representatives of Jewish education, the rabbinate, the fields of anthropology, social...

The new, excitingly feminine clothes demand a smaller waistline. . . . higher bosom. Gossard's satin and leno elastic girdle BELITTLES your waistline . . . . gently curves your hips. White or Nude; Talon fastened.

Gossard's FLAIR uplift is of satin elastic and lace. A, B and C cup sizes.
T he professional interest of the collector and the skill of an historian are constantly needed to chronicle a record of books written by the Chicago Jewish writers. No complete data is available, whether the inquiry concerns the late or the modern day. Meites’ History of the Jews of Chicago ends with the year 1924 and, while this useful and scholarly volume deals competently with many facets of the life of Chicago’s Jewry in the bygone days, the part devoted to the writing men among the early settlers is brief if not sketchy. The reason, of course, is obvious: no records of the literary achievements and the creative effort of former days were kept anywhere and the historian had to grope at random in search of material for his task.

Chicago and its Jews, a “Cultural History,” by Phillip P. Bregstone (1935), published a decade after the appearance of Meites’ book, sheds little needed light on the number of people who wrote books, or upon the character of the work done. Also, this “Cultural History,” is, mainly, appreciative in mood and there emerges but sketchy evaluation of the relative merit of the literary achievements.

Yet another factor aggravated the problem of the historian to record, at least statistically, the contributions of the Chicago Jewish writers. Many of the books published were privately printed, little advertised, and poorly circulated. Hence it is only by painstaking research and, sometimes, through sheer accident, that there comes to light the existence of a book by an American Jewish craftsman of yesterday.

For Future Research

It may be that only generations hence will posterity determine whether titans of letters stem from the banks of the Chicago River. Time only makes for the kind of an acclaim and judgment which determines the stature of a literary master of classical proportions. In this city, however, there are several writers of high merit, Jews, whose names any metropolis in this country or any other land would hardly identify itself. In some cases such identification would, necessarily, be a nominal one. It would be a surprise to many a reader to learn, for instance, that Franklin P. Adams (F.P.A.) the columnist, poet and humorist, is a Jew who was born here and was for some time associated with a Chicago paper, the now extinct Chicago Journal. Since the turn of the century, however, the famous conductor of the “Conning Tower” has lived in the East.

Of the contemporary important American Jewish fiction writers, several — Ben Hecht, Meyer Levin, Albert Halper, Louis Zara, and Lester Cohen—are commonly associated with our city. These men have written novels which will remain solid contributions to American fiction. Hecht, Levin, Cohen, and Halper, however, no longer reckon Chicago as their home. An examination of the writing of all of the above authors will disclose, also, that it is the west side, the early ghosts of Chicago that furnished the inspiration and material for their books. This applies with equal emphasis to Albert Halper’s “On the Shore,” and to his Sons of the Fathers (1940); to Louis Zara’s “Blessed is the Man,” Ben Hecht’s A Thousand and One Afternoons in Chicago, and Meyer Levin’s masterpiece, The Old Bunch.

Depart From Jewish Theme

Of the major writers whose beginnings were here, only one, Meyer Levin, persists in depicting the Jew, albeit elsewhere than in Illinois. His volume, In My Father’s House, a story of a Jewish boy in search of his father, breathes passionate concern with Jewish problems.

Ben Hecht, on the other hand, wrote plays, novels, and stories dealing with currents other than Jewish in the mainstream of American life. He returned briefly to Jewish problems with his Guide for the Bedevilled—a powerful protest against persecution of the Jew by the Christian throughout the course of human history. The book is in sharp contrast with his A Jew in Love, done in 1931, in which the chief character, a Jew, is still portrayed as a scoundrel. At the same time the Guide for the Bedevilled was written (1944), Hecht was taking an active part in an organization dedicated to the rescue of European Jewry from the claws of Nazidom.

With the exception of a few short stories dealing with Jewish characters (one of which, In Resurgam, was included in Edward J. O’Brien’s collection of the best short stories for 1940) Louis Zara, after writing (1936) his, Blessed is the Man, turned his talents to political and romantic novels—Some for the Glory, Give Us This Day, This Land of Ours, Against This Rock, and Ruth Middleton. His early work, however, is of chief interest to us, and in it the author has shown profound appreciation of his theme. Blessed is the Man is the story of an immigrant Jewish boy from Russia, done against a familiar Chicago background, the west side, and of the youth’s bid for self-assertion in the melting pot of our city at the turn of the century.

J. Jake Krakauer, Zara’s hero, belongs to the gallery of authentic Jewish-American types, and in the same hall of fame where repose the portraits of Abraham Caham’s The Rise of David Levinsky, of Arthur Levy, in the Island Within by Ludwig Lionsohn, or Mitch Wilner in The Old Bunch, by Meyer Levin.

Zara is one of the few writers with a national reputation who still lives in Chicago, but who, while actively interested in Jewish problems, attempts to limn no major work of Jewish “content” of the stature of Blessed is the Man.

No Encouragement

It should be said here that, with the exception of the Jewish Publication Society of America, there exists no institution in the United States that is interested in encouraging the novelist or the writer of non-fiction in his efforts to depict the American-Jewish scene. Most of the American-Jewish periodicals in this country are notoriously poor and in their columns concentrate on local, social, national, and international news to satisfy their readers. The creative urge on the part of the budding American-Jewish artist must, therefore, impel a search for other vehicles than periodical mediums.

Like Louis Zara, Lawrence Lipston, Jerome Weidman, Ben Hecht, Albert Halper and others, such a writer must turn his talents elsewhere, where a larger, non-Jewish public may better compensate him. Palestine and the rising tide of anti-Semitism in this country may yet, however, compel the Jewish writers to concern themselves with material dealing with the problems of American Jewry, and perhaps find, in time, a more responsive audience. Witness the phenomenal success of the Gentlemens’ Agreement by Laura Z. Hopkins, a Jewish woman; its sensational sales are due no less to the fine artistry of the writer, but more to the subject matter. Its appearance, however, bodes well as an encouraging invitation to other artists to venture forth with books on a like or similar literary theme.

Another important writer known chiefly for a single novel, published by the Jewish Publication Society of America as its Edwin Wolf Award for 1937, is Beatrice Bisno. She was born in Chicago and received her education at Columbia and New York universities. For eight years she was an associate of Sidney Hillman. Her novel deals with Chicago and New York sweat shops in the needle trade, with our west side, again, the chief scene of the story. Tomorrow’s Bread is a vivid chapter in the never ending struggles of labor for a place in the sun, with the Jew the chief protagonist of progress. She states of her work:

CONTINUED ON PAGE 83
By S. B. KOMAIKO

When Dr. Chaim Weizman, now President of Israel, came to America in 1924, Zionist affairs took him to Chicago. Together with him came other distinguished Jewish leaders: Nahum Sokolov, Menachem Mendel Ussishkin and Professor Albert Einstein.

It was a Sunday afternoon. Weizman was holding a conference in the Congress hotel with a number of Chicago Zionists. The writer of these lines was also present. At the same time, Einstein was being entertained by leading Chicago scientists in another room in the hotel.

The Poale-Zion group was debating with Ussishkin the purchase of land in Palestine, when the meeting was interrupted by an announcement that four members of the Moteler (landshanshaft) Shul desired to speak with the great Zionist leader.

The meeting laid aside its important work while an overjoyed Weizman greeted his old landseit from the little town of Motele, the place of his birth and the home of his childhood.

With particular happiness he exchanged greetings with Jacob Bitesnisky, whom he had attended cheder (Hebrew school) when they were little boys. Neither position nor time had made any difference—they were old friends greeting each other.

"Look here, Chaim," Bitesnisky said, "when we were small boys you would listen to me. You remember we used to leave the shul during Pesach (Passover) and we would go to my house to eat the delicious kneidlach my mother prepared. Now I want you to do something. Our Moteler landszeit in Chicago are spread out all over the city. But on Sunday they all come to a meeting at our shul. Right now they are all there. I don't have to tell you, Chaim, how happy they would be if you would come to the shul for a little while."

Weizman needed no urging. The entire Zionist meeting adjourned to the Moteler Shul. "Alter" Shneinsky, life-long supporter of the shul, and one of its presidents, hurried ahead to inform the landszeit that their prominent landsman was on his way. It was already twilight when the party reached the shul. When Weizman passed over the threshold, a mighty roar of "welcome" came from the assembled landszeit.

All respectfully drew aside to allow the eighty-year-old shamas ( sexton) of the shul, Reb Yitzchak Kaplan, of blessed memory, to come forward. He spoke in a voice trembling with age and emotion:

"Chaimel! Shalom Aleichem! It is I who was your first melamed (teacher) in Motele. Thank God that I have lived to see so much nachas (happiness) from you."

"Rebbe! My teacher, Reb Yitzchak!" exclaimed Weizman, embracing the old man as one would a long lost father, "How are you, Reb Yitzchak?"

"Nu, Chaim," said Bitesnisky with joy, "Is it not good to meet old friends again? Now you must daven Minchah (the afternoon prayer) with us."

And the great Zionist leader said the Minchah service in the little Moteler shul together with his childhood friends and acquaintances, and his beloved melamed, Reb Yitzchak.

There is an epilogue to this story. Several weeks ago there was a meeting of the Moteler landszeit. Many of those who greeted Weizman twenty-six years ago have passed away. But the influence of Bitesnisky and their spiritual leader, Rabbi Caplan, keeps the congregation together. Even those landszeit who live in the outlying neighborhoods visit their shul from time to time and talk about the hardships of their early immigrant days. They still remember when Weizman davened Minchah in the shul.

And these memories together with their deep wish to help their heroic brethren defending Israel, inspired them to raise $30,000 with which to buy an ambulance in honor of their landszeit, the President of the State of Israel.

On that occasion, the writer again had the privilege of davening Minchah in the little Moteler Shul.

THE END

100 YEARS . . .

On this memorable occasion, the Stineway Drug Company salutes the 400,000 Jewish people of Chicago.

Time has wrought the many changes during the last hundred years. From an obscure village, Chicago has surged forward steadily. . .developing into one of the truly great urban centers of the world.

It is only natural to be proud of the part that distinguished Jewish citizens have taken in the building and growth of Chicago. Their names figure prominently in every history of civic achievement . . .contribute much that is vital to business and industry . . .the professions . . .the arts and sciences.

We are proud, too, of the contributions of Chicago's Jewry in the interests of national defense . . .and in the practical advancement of the true American ideals of life.

STINEWAY DRUG COMPANY
There are about 600 landsmanshaft organizations active in Chicago today. They are democratic groups named after the native towns and villages in the Old Country from which their members come. Their combined membership in Chicago is now about forty thousand.

The landsmanshaften were organized by immigrant, predominantly Yiddish-speaking elements. Some of them are over fifty years old, though the majority were organized in the fifteen year period before the first World War as social clubs, offering a meeting ground for landsmen (countrymen), and organizing relief committees for mutual aid in case of distress and need.

The first landeslei institutions in Chicago were mostly religious and centered around the orthodox religious life of the community, such as shuls (synagogues) and Talmud Torahs which carried the names of the native towns. They served the members not only as places for prayer and educational institutions, but also as community centers. They were a gathering place for landeslei, where they could meet their old-time friends and relatives, share with them the memories of the Old Country and discuss the new life. There they could help each other, welcome new “green” immigrants, advise them and help them find occupations.

The landeslei-congregations established, besides Talmud Torahs, loan associations which would advance money to members in times of “slack” or business crisis. Some of the oldest of these congregations were Anshe Kolhuson on Independence bldg. near Polk st., which is still known under its old name Mariamopol Shul; the Labudsche Shul; the Russische Shul (Anshe Eneasit Iserlohn) on Douglas bldg. near Homan ave.; the Drohichiner Shul and the Congregation Anshe Eristok-Galitie.

Landsmanshaft Beginnings

These landeslei-centers, which at the present time own beautiful temples in the Lawndale district and on the northwest side, were at the outset small, poor congregations with small buildings in the so-called “near west side,” between Canal and Paulina streets and from 14th to Polk street. This was at the time when the Lawndale district was called Deutschland (Germany) by the immigrants who lived there. The term was used with some sarcasm, expressing the resentment which the East-European Jews felt for the manner in which the richer “aristocratic” fellow-Jews in the newer west side community.

The steadily increasing wave of immigration brought to Chicago Jews of various political ideologies from different countries. The great influx of immigrants from East Europe, those who escaped after the first unsuccessful revolt against Czarism in 1905, changed the character of the Jewish community in Chicago. These new elements were not entirely satisfied with the congregation as centers of Jewish social activity in their aspirations for a rich communal life. They began to form landsmanshaft organizations where they could find the social life, cultural activity, and the friendship they craved in a new land. Mutual aid as the chief purpose of this organization was no longer sufficient. They developed activities for general collective relief for those of their landslein who remained in their native towns, still oppressed by Caesarist, reactionary Russia.

After the ill-famed pogroms following the 1905 revolution uprising in Russia, these landsmanshaften succeeded, with a quiet, unassuming but persistent effort, in bringing to the United States as many Jews as did HIAS.

Sudden Growth

Some of the oldest such landsmanshaft organizations in Chicago are the Folishener Hiltf-Verein which is now over 40 years old; the Brotherhood of Mohilten, which is two years younger; the Wurtshener Verein; and the Lommer Young Men’s Helping Hand which recently celebrated its 40th anniversary, and issued a very fine 40th Jubilee Journal on that occasion. The organization still bears its old name “Young Men” because it is the only organization of its kind which counts in its ranks members of the second and third generation. Lommer—American born young men and women, who are active in the Verein (lodge) together with their fathers and grandfathers—the founders of the organization. The president of the Lommer Young Men’s Verein is the 65 year-old Abraham Rosenthal who was one of the first members of the organization when it was organized 40 years ago.

During the first World War, landsmanshaft organizations like those mentioned above were a boom period for the organizations. Landeslei from practically every city and town in Russia, Romania, Galicia, and Poland formed relief committees to aid the victims of the war according to their abilities. "Hungar banquets," social gatherings, concerts, theater parties, rallies, picnics and dances were sponsored by these organizations for the benefit of the communities in their home towns ravaged by the cruel war.

It is estimated that through the years 1914-1919 about a million dollars was raised and sent to Russia, Romania, etc., by these landsmanshaft groups. This was in addition to food, clothing packages, and aid sent by the Peoples Relief branch of the Joint Distribution Committee to individuals as well as to communities abroad. Some landsmanshaften have even reached, with their assistance, the new Jewish settlers in Biro-Bidjan and have provided some of the technical equipment and clothes for them through the Tideskom (Jewish Relief Committee).

Expanding Activities

After the first World War the landsmanshaften, which counted about 200 organized bodies at that time, developed real, broad systematic relief activities on a wide scope and of truly constructive character. With their financial support, dozens of economic, cultural and religious institutions, credit-places, and community centers were built, and helped in the rehabilitation of the survivors of the war. The landsmanshaften at this time were rich in funds, owned “Joodsedet” cemeteries, sick-benefit departments, relief funds for national emergencies.

They became more and more aware of the political scene, grasped the broader aspects of the general events and began to make effective contributions in the struggle for the rights of the Jewish people. They participated in the fight against anti-Semitism and discrimination, and for the “Johr” for Palestine (the Gerwerkschaften Campaigns), and the Hadassah, the Federation for Polish Jews, the Icar, and Ambijan.

About 70 percent of the landsmanshaften in Chicago have joined the American Jewish Congress through the years 1924-1946 and have taken part in the activities of the Congress. They appropriated funds for HIAS, the Food Hachinuch, and for such organizations as the Day and Night Nurseries, Consumptive Aid, the Jewish secular schools, the old age homes, recreation centers, and various other local campaigns.

Fight Against Fascism

The advance of fascism and Hitlerism spurred the landsmanshaften on to even greater and more intensive activities, especially in the field of bringing immigrants into the United States to save them from annihilation in Europe, trying to overcome as much as possible the legal obstacles in the way of immigration. They organized special committees to provide “Corporation Visitors” and aids for all groups of immigrants who have cooperated closely with HIAS in this undertaking. They took part whole-hearted and enthusiastically in various political campaigns and actions led by national organizations against fascism.

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A PROUD TOWER OF JEWISH STRENGTH . . . .

By RABBI OSCAR Z. FASMAN

The highest concentration of Talmudic brains west of New York," said a prominent well-traveled journalist about the Hebrew Theological College of Chicago after a recent visit to the institution. He was amazed, he continued, about two things: that there was such a seminary in this country outside of the New York area, and that there seemed to be many Jewish residents of Chicago who do not know of its high rank in the world of Jewish scholarship.

The Hebrew Theological College is a remarkable expression of the Jewish will to survive. At its inception more than twenty-five years ago many prophets of doom predicted its early disappearance from the midst of the community. When the late Rabbi Saul Silber assumed the burdens of the presidency they admired him for his courage, but they shook their heads at what they considered an inevitable collapse.

In a single generation the faith of those who believed that the dream could be real was vindicated. World-famous scholars were attracted to the faculty, and eager young minds enrolled in the classes to breathe into themselves the wisdom and piety of the Jewish ages. Soon it was a thrilling sight to watch young men with the broad cultural background of our American universities step into a pulpit and present the teachings of the Torah in its full glory and richest purity. Their congregations have discovered that the idealism of America has been blended harmoniously with the spirituality of Israel's traditional creed.

The rabbi who earned his ordination by many years of assiduous study in the halls of the Hebrew Theological College is a student of surprising capacities, for he is thoroughly at home in a session of European Talmudists, trained in the great Yeshivot of Poland, Hungary, and Lithuania, while he is just as frequently called upon to deliver lectures at colleges and intellectual gatherings. Again, the young graduate of the Hebrew Theological College represents a unique combination that is faithful to the recognized codes of Judaism, and possesses the modern touch in grappling with the problems and perplexities of the American cultural and social environment.

Where did these young men come from? One can enter the spacious study hall of the Hebrew Theological College any day of the week, and he will be introduced to young men from Missouri and Ohio, from California, Ontario and Texas, from New York, Georgia, Minnesota and Kentucky, from India, Ecuador, Lithuania, Czechoslovakia, Poland and Eretz Israel — a splendid group of American and Canadian boys, whose morale has been given the additional impetus of studying together with survivors of the Nazi occupation and with native Palestinians who came here to inspire American youth with a love of Torah. In short, the student body of the Hebrew Theological College has been, throughout the years, a cross-section of world Jewry.

Where do the graduates of the Hebrew Theological College serve? More than two-hundred non-ordained former students of the College now constitute the living nerve of Hebrew schools in various parts of our country. A careful record is kept of the rabbinical posts held by those who were ordained. In the spring of 1948 one graduate of the Hebrew Theological College is the chaplain in Yokohama, Japan, and another in Vienna, Austria; two are working in Germany, and one lies beneath the hero's star in the soil of France.

You will find the rabbis of the Hebrew Theological College in Oregon and California, in Winnipeg and Windsor and Kingston, Ontario; more than 40 of them in the midwest American states, but also — and here is a high tribute to their professional abilities — thirteen of them in the eastern cities of the United States where they have successfully proved their merit in the areas of the older rabbinical schools. Yes, you will find the graduates of the Hebrew Theological College in many cities of the South and West, and your sons and daughters will meet them on many a
HEBREW THEOLOGICAL COLLEGE OF CHICAGO

campus of this country in the Hillel Foundations they lead.

Each one of these gifted American rabbis represents a tremendous investment on the part of the American Jewish community. Because almost all of them come from homes of limited means, the Hebrew Theological College not only gives them free tuition, through discussions that sometimes go far into the night on the critical issues facing our people.

There is a fierce earnestness about these young men who burn with the ideal of awakening Jewish consciousness in their American brethren, and of purging the civic interests of this country of all selfishness and greed, so

can be enriched in abundant measure.

The strength of Israel is the strength of its Torah, and the strength of its Torah is the strength of its Torah-bearers. The beauty of America is the beauty of its citizens, and the beauty of its citizens is the beauty of the groups among them. The Hebrew Theological College binds this strength and this beauty into the glorious personality of the Torah-true, American-trained rabbi. How blessed is Chicago that it houses the institution that performs this wonderful role! How fortunate is Israel that the centennial of Chicago Jewry can record this brilliant achievement!

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CONCORDIA GUARDS . . . VALIANT FIGHTING MEN

At the outbreak of the Civil War there were 1,000 Jews in Chicago. The Concordia club, a Chicago Jewish organization in support of the Union in the Civil War, drew up a resolution for action in answer to President Lincoln’s call for more men:

“Whereas, the present crisis in the affairs of our nation directly appeals to every citizen enjoying the inestimable blessings of American freedom, to exert himself to his utmost in assisting the government in its effort to maintain the integrity of the Union and the crushing out of the rebellion, which must and shall be done, a number of Israelites of this city met together as such, for the purpose of making a united effort in support of a vigorous prosecution of the war, it is hereby

“...Resolved, that having contributed individually hitherto, whenever called upon, in support of the war, we are impelled only by the deepest sense of patriotism and a sincere attachment to this land of our choice and love, to make a united effort in behalf of our country;

“Resolved, that we shall raise the sum of $10,000 or more among the Israelites of this city, for the purpose of immediately recruiting and organizing a company for active service in the war;

“...Resolved, that the Jewish Company will join the new Hecker regiment.”

The Chicago Tribune of August 15 and 16, 1862 carried the following stories:

“THE ISRAELITES AROUSED — ENTHUSIASTIC WAR MEETING STRONG RESOLUTIONS AND SPLENDID LIBERALITY — The Israelites have taken hold of this matter with a determination to succeed. All honor to them for their patriotic efforts and munificent liberality. It cannot be surpassed...”

“Our Israelite citizens have gone beyond even their most sanguine expectations. Their princely contribution of itself is a record which must ever redound to their patriotism. The rapidity with which the company was enlisted has not its equal in the history of recruiting. In barely thirty-six hours’ time they have enlisted a company reaching beyond the maximum of gallant, strong-armed, stout-hearted men, who will make themselves felt in the war. The ladies have set an enduring example of their contributions, their earnest work and their hearty encouragement of the recruits.

“In two days the Israelites have paid in over $11,000; in a day and a half have raised more than a full company and mustered it in; in one day the ladies have subscribed for and made a beautiful flag. Can any town, city or state in the North show an equally good day’s work? The Concordia Guards have our best wishes for their future and our hopes that victory may always crown their aims.”

(During the course of the war, the Concordia company became famous for its heroism and valor in battle. Its record was so outstanding that one of its members, Captain Joseph B. Greenhut, many years later, was appointed by Governor Eiler to head a commission to erect a monument in honor of the soldiers of Illinois who fought at Gettysburg.)

At the close of the war, on their way to Springfield to be mustered out, the Concordia Guards were addressed at the Tremont House in Chicago by Mayor “Long John” Wentworth:

“A few years since, there was a cry raised that “foreigners” could not be trusted, and an attempt was made to disfranchise you, but when at last the time came that tried men’s souls—when native-born Americans proved false of their allegiance to their flag, and tried their utmost to tear down and trample under foot the noble structure their fathers fought and died to rear up, then you ‘foreigners’ came forward and showed yourselves true men. You have done honor to your native and to your adopted countries. I say it: you have proved that this country owes its existence to foreign immigrants.”

THE END

THE ASSOCIATED TALMUD TORAHS OF CHICAGO

The Central Agency for Traditional Education joins the Chicago Jewish Community in celebrating the commencement of the 2nd century of its history.

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Beth Hamedrosh Hagadol Anshe Dorom Hebrew School
Beth Joseph Hebrew School

HIGHER SCHOOLS OF LEARNING
School of Jewish Studies for Girls
Chicago Jewish Academy

72
With the founding of the Hebrew Theological college a quarter of a century ago, Chicago became a center of higher Jewish education spreading its influence throughout the length and breadth of the land.

The real beginning of the college was in 1895 when a few devotees of Traditional Torah Judaism organized a small school with seven students. Within six years this insignificant class grew to almost one hundred. It was then that a group of religious lay-leaders introduced and organized classes in Talmud so that their children would have a more complete Jewish education than that available in the Chicago of those days. The school became a Talmudic Academy, and a year later had progressed so far that it was chartered as the Talmudic Academy of Yeshivuth Etz Chaim in 1902.

As the years went on, it became apparent that facilities for higher Jewish education were necessary so that Orthodox rabbis and lay-leaders could be trained.

A One-Student College

Rabbi H. Rubinstein, of blessed memory, planted the seed that was to grow into the most important Torah institution of the West.

In his home was the beginning of the college and his son was his first pupil. Rabbi Rubinstein set aside certain hours of the day to instruct his son in holy lore, preparing him for the rabbinate. Soon, Rabbi Rubinstein found a comrade for his son—another youth with a similar ambition to study for the rabbinate. A little later when a third young man applied for the privilege of joining the other two in their studies Rabbi Rubinstein knew that such a request must not be denied, and so the “college,” composed of one teacher and three students, modestly began. Soon Rabbi A. I. Cardon, Rabbi Elijam Epstein and Rabbi Eliezer Miskin joined in teaching the aspiring rabbinical students.

In 1916, eight students were enrolled and a new institution known as the Beth Hamedrash LaRabbonim was formally founded with Benjamin Lazarowitz as president.

Building A College

In 1918 the Yeshivoth Etz Chaim merged with the new institution and the enrollment came to approximately 175 students. In 1920 the two merged schools were chartered as the Beth Medrash LaTorah, or the Hebrew Theological College of Chicago. The men who obtained the charter were Benjamin Lazar, Benjamin Hinckle, and N. H. Bobitz.

To house the college a site at the corner of St. Louis avenue and Douglas boulevard was purchased, and ground was broken for the imposing structure in 1921. That year the building was completed, and Chicago was the possessor of a theological school whose aim it was to prepare students to bring the message of traditional Jewish religion to the English-speaking masses of American Jews.

The amazing development of the Hebrew Theological college can largely be accredited to the insatiable labors of Rabbi Saul Silber, of blessed memory, through whose labors the college was destined to take its place among the leading institutions of Jewish learning in the world.

Rabbi Silber, who occupied the pulpit of Anshe Sholom Congregation, assumed the presidency of the college in 1922, and the same year a building was completed for the school at a cost of $300,000. The building had fourteen classrooms, a spacious study hall and a library containing one of the largest collections of Judaica in the world.

The magnitude to which the institution grew in the course of the years is best told by figures: in 1921 the budget for the college was $15,000; in 1929 it reached $115,000; at the present time the college will raise more than a quarter of a million dollars to carry on its work.

In order to provide additional classroom space and to house the expanding library of the college, a new library building was begun in 1929 through the generosity of the Salabah family.

Work on the new wing was stopped during the depression years when the college experienced a serious financial crisis.

Weathering the hard depression years, the building was completed in 1937 and dedicated. This wing now houses the library, lecture hall, eight classrooms, the students' Junior synagogue, and the students' dining room.

Rabbi Silber

In 1940 the Teachers Institute for Girls was established for the purpose of training Hebrew and Sunday school teachers.

Recognizing the need for an all-day Hebrew high school, the Jewish Academy was founded in 1942, integrating Jewish and secular education for elementary grade school pupils in the 7th and 8th grades, with a full four years of high school. The Academy, supervised by the Associated Talmud Torahs, is now housed in spacious new quarters at Wilcox and Crawford avenues.

In order to overcome periodic financial crises, the necessity for establishing an endowment fund was recognized in 1943. The goal set was a million dollars. Through the tireless efforts of Rabbi Silber, up to the time of his death, almost half a million had already been pledged.

Until his death in 1946, Rabbi Silber, with his tremendous energy, flaming devotion, and courageous vision, labored for the promotion and growth of the college. It remains a monument that he built for the Jews of Chicago that should outlive all the monuments of bronze and granite.

Achievement

A distinguished alumnus of the college, Rabbi Oscar Fasman, was chosen to succeed Rabbi Silber as president. He brought with him a brilliant record as rabbi and scholar. It was the first time that an American-born and educated scholar has been chosen to head a Jewish institution of learning in this country.

The college boasts a distinguished faculty of eminent, world-famous scholars. Among them are Dr. Meyer Waxman, Rabbi Ch. Korb, Rabbi H. D. Rengsberg, Dr. Joseph

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THE FIRST SYNAGOGUE IN CHICAGO

While the first congregation—Kehilath Anshe Ma'ariv (Congregation of the Men of the West)—was organized on November 3, 1847, originally as an Orthodox synagogue, it did not have a building of its own until 1851. When finally a synagogue was constructed the dedication ceremonies were participated in not only by the Jews, but by the whole Chicago community. The Daily Democrat described the event in its issue of June 14, 1851:

"The ceremonies at the dedication of the first Jewish synagogue in Illinois, yesterday, were very interesting indeed. Although tickets of admission were given out in order to prevent a crowd, an immense number had to go away from inability to gain admittance. There were persons of all denominations present. We noticed several clergymen of different religious denominations.

"The Jewish ladies cannot be left in decorating a church. The flowers, leaves and bushes were woven into the most beautiful drapery that Chicago ever saw before. The choir, consisting of a large number of ladies and gentlemen, did honor to the occasion and the denomination.

"No person that has made up his mind to be prejudiced against the Jews ought to hear such a sermon preached. It was very captivating and contained as much of real religion as any sermon we ever heard preached. We never could have believed that one of those old Jews we heard denounced so much, could have taught so much liberality towards other denominations and so earnestly recommended a thorough study of the Old Testament (each one for himself) and entire freedom of opinion and discussion.

"We would sooner have taken him for one of the Independent order of free thinkers, than a Jew. Mr. Isaac is an Englishman and is settled in New York City. There are Jewish synagogues as far west as Buffalo and Cleveland.

"The Jewish Sabbath is on Saturday, and a very interesting service takes place today. The whole Mosaic law written on parchment (they never have it printed for church services) will be unrolled from a large scroll and read from. Rev. Mr. Isaac will again preach. The service will commence at eight a.m. and last until eleven a.m. The earlier part of the service will be most interesting.

"Gentlemen are requested to keep their hats on and to take seats below. The ladies will take seats upstairs, according to the (Orthodox) Jewish custom of separating the sexes.

"When the following hymn was commenced to be sung to the tune of "Old Hundred," Christians generally who could sing, clergymen and all, joined the Jewish choir with a great deal of zeal; but for some reason (weak lungs, we suppose) their zeal gradually abated until the last verse, when the Jews had the singing all to themselves, and they did it beautifully:

HYMN

I
Be thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till here on earth, as there, obeyed.

II
This temple to Thy hallowed name
Is raised, Thy glory to proclaim;
Here we our sins' forgiveness crave,
Our hearts from secret pangs to save.

III
Vouchsafe this house Thy kind regard,
And to our prayer incline Thine ear;
O, let its founders meet reward
And blessings its supporters cheer.

IV
O grant that Israel soon may see
Jerusalem to its site restored;
When all men's hearts, from sin set free,
Shall sound Thy praise with one accord.

"In the singing of the following hymn, which we recommend to all the young children and old people who read our paper to commit to memory, the members of the Christian denomination took no part. We were sorry to see it, as it showed that they, unlike the readers of the Chicago Democrat, do not understand Hebrew.

MAH TO-FU

Mah, to fu O'Le Ko, Ja-Koff
Mish-Coo, Se-Ko, Je-vo-el
Fa-a-ni, Brof, Kar-de-Ko
O foun, Be-Se-Ko, Eeh-tak-fe
El-he-kal, Kof-ke Ko.
Be-yer-O-se-Ko, Ado-Noy
O-half, Mo-own, Be-wo-Ko.
Im, Kom, Mish-Kan, Ko-de-Ko
Fe-a-ni, Eeh tak-feh, ilk Koon
Ee-Ro-Ko, Life-Ne, Ado-Noy
Ousi, Fa-a-ni, TF, Lost-L-Ko
Ado-Noy, Es-Rozan, E-loh-ban
Brof Koo de Ko-A-re-ni.
Be-a-mes, Je-a sea Ko.

THE END
Reform Judaism in Chicago did not have as difficult a time establishing itself as it did in other cities. This becomes clear when one realizes that there were fourteen Reform temples in metropolitan Chicago, while cities like Philadelphia, Detroit, and Cleveland, with their large Jewish populations, have only three, three and two Reform Temples, respectively. The reason for the growth of Reform here is probably three-fold. In the first place, Chicago lies in that part of the country which has been called "west," and has been more amenable to innovation; secondly, Chicago has had some great exponents of Reform, who at the same time had a great influence upon the community in general; and thirdly, there has been a growing union of Central and East-European families through marriage, and Reform has profited by this union.

Rabbi Isaac Wise

In 1854 Isaac Mayer Wise came to B'nai Jeshurun in Cincinnati, to a congregation which understood that he was a "Reformer," and was sympathetic to his reforms. In the following year, Max Lillenthal, another rabbi sympathetic to Reform, was elected to B'nai Israel congregation of that city. Wise's work in Albany, New York, which had caused a tremendous amount of talk had not escaped the ears of westerners, including Chicagoans.

Most of the Jews in the first years of Chicago were from Germany or from lands that spoke German, and only here and there one found a few English and East-European Jews. Wise brought with him the enthusiasm of youth, a missionary spirit and German training. He himself was a Moravian, but the German influence extended over middle Europe. The soil for Wise's ideas was prepared. Moreover, Dr. David Einhorn's work was known here and also admired.

In Chicago, in 1847, an Orthodox Jewish lady refused to eat any but kosher meat. This could be procured only if a slaughterer were employed. So a group of men, among whom the good lady's son was one of the most prominent, met and organized the first congregation in Chicago, and called it Kehillat Anshei Mevitat—Congregation of the Men of the West. It was an Orthodox congregation and so remained for some years. In 1857 the first real fight to make it a Reform congregation took place. The Reformers won, the vote being 51 for the Reform candidate, and 32 for the opposition.

There was, however, much dissatisfaction and those who wanted a definite stand for Reform met and organized the Israelite Congregation Ohabei Or, the first Reform congregation in Chicago, in February, 1858. Dr. Wise's prayer book, Mishnah America, was adopted and a rabbi was engaged.

Bernhard Felenthal

It was about this time that Bernhard Felenthal came to the city. He had been

Rabbi Emil Hirsch

The good deal of disagreement among the progressively-minded Chicago Jews of that day. As a matter of fact, K.A.M. had been making progress along Reform; it had a progressive rabbi in the person of Dr. Solomon Friedlander; it had a trained choir, and In 1860, its organ was consecrated. But there could not be harmony, evidently. The death of the rabbi gave the Conservative members of K.A.M. an opportunity to slow Reform. There was much dissatisfaction, and twenty-six of K.A.M.'s prominent members withdrew and joined with the Reformers to form Sinai Congregation in 1861. Its leader was Dr. Felenthal who remained its rabbi for four years.

Sinai had had among its rabbis, brilliant men, among whom the outstanding was Dr. Emil G. Hirsch. He served the congregation from 1860 to his death in 1892. He was succeeded by Dr. Louis L. Mann, who is the senior rabbi, with Rabbi Richard C. Hertz, his assistant.

In 1862 a small number of Chicago Jews came together and organized another congregation. It was the second in the city, and was called B'nai Sholom. It became a Reform congregation later, and remained so under Dr. A.J. Mesting, until its amalgamation with Temple Emanu-El, in 1906.

Dr. Felenthal resigned from Sinai in 1864. A number of his friends then organized Zion Congregation on the west side, and he became their rabbi. It was of course a Reform congregation. He remained with Zion until 1886, when he became emeritus, and was succeeded by Dr. Joseph Stolz. As the Jewish population from which Zion drew its membership began to scatter, Zion began to decline. Finally, a part of its membership joined what was later the Washington Boulevard Temple, and others came to Mispah when it was organized. The few who were left, disbanded. The last rabbi of Zion, and also the first rabbi of Mispah, was Dr. Samuel Cohen, now of the Hebrew Union College.

Sholom, formerly known as the North Side Hebrew Congregation, was organized by a large number of native-borns in 1881. This organization, though at first leaning to Orthodoxy, later became a Reform congregation, with Rabbi Aaron Norden at its head. He remained until 1889 when Abram Hirschberg became its rabbi. Dr. Louis Birstock has been incumbent since the retirement of Hirschberg. His assistant is Rabbi Bernard H. Lavine. Sholom is now the largest Reform congregation in the city.
REFORM
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B'ni Abraham was organized in 1870 as what would now be called a Conservative congregation. It did not remain so for long. In 1888 Dr. A. R. Levy became its rabbi. He was later identified with B'ni Jehoshua. He died in 1915, after devoting the latter part of his life to building up the Jewish Agricultural Society in the Middle West.

B'ni Jehoshua was organized in 1893 as a benevolent society, and became a synagogue in 1904. Rabbi Norman Diamond is the present incumbent.

Beth El Congregation started out as an Orthodox group and was organized in 1971. In 1973, Herman Eliasof was elected rabbi and teacher, but the Temple was destroyed by a cyclone later in the year. A new building was erected and a succession of rabbis followed, among whom the most noted was Rabbi Julius Rappaport, who retired from his position in 1921. The present incumbent is Rabbi Paul Gorin.

In 1880 Emanuel Congregation was organized. It too, like the others, started out as a Conservative congregation. Gradually, Reform crept in, first with Wise's prayer book, and later with Einhorn's prayer book, and with the worshipping with uncovered head. The best known of its rabbis was Dr. Emanuel Schreiber. The present incumbent is Dr. Felix A. Levy, a former president of the Central Conference of American Rabbis.

Isaiah Temple was formed in 1895 by former members of Zion Temple who had moved south. They took Dr. Stols along with them. This congregation was a Reform congregation from its beginning. It was dedicated by Isaac M. Wise and it became one of the most important congregations in the city. In 1923, it merged with Temple Israel with Drs. Stols and Levy, as rabbis.

In 1896, Dr. Isaac S. Moses of K.A.M. Congregation, conceived the idea of "Peoples' Synagogue." He enlisted the cooperation of a number of friends and founded Temple Israel. This house of worship was dedicated in 1899, but the congregation was not a success, and in 1906, Temple Israel and B'nai Sholom Congregation were combined under the name B'nai Sholom Temple Israel, with Dr. Gerson B. Levi as rabbi and Dr. Meisinger as emeritus. In 1920 this congregation combined with Isaiah to form the new Isaiah-Izrael, of which Dr. Morton Berman, the first graduate of the Jewish Institute of Religion, is the incumbent.

Temple Beth Israel, organized at first as a conservative Reform group by Dr. Samuel Cohen in 1917, gradually evolved into a Reform congregation. Rabbi Felix Mendelssohn became its rabbi in 1919 and is its senior rabbi. His associate is Ernest Lorge.

The Washington Boulevard Temple was the result of a union of members from the Zion and the B'nai Abraham Congregations. It was organized in 1921, and at the completion of its new structure, Rabbi Samuel Schwartz was installed as rabbi. He remained in that position until 1947, when he became emeritus and was succeeded by his former associate, Dr. Gunther Plaut who is the rabbi at present.

Temple Judea, started by its founders as a "modern" congregation, was founded in 1914. The services were of a mixed character because of the large Orthodox population of the west side. The congregation is now a conservative Reform congregation.

The shifting of the Jewish population to the north side resulted in the formation of the Mitzpeh congregation in the beginning of 1919, by Dr. Samuel Cohen, who remained its rabbi until 1923 when he was called to the Hebrew Union College as professor of theology. Since that time Dr. Jacob Singer has been the incumbent. He now has an associate in the person of Dr. David Polisch.

Just as the shift in population to the north side necessitated the formation of Mitzpeh, so did a shift towards the far south bring to life the South Shore Temple, organized by Dr. G. George Fox in the summer of 1922. He took charge in October of that year and is its present incumbent.

The newest Reform congregation in the city is Menorah, founded by the Union of American Hebrew Congregations on the far north side. It was established in 1946. Its rabbi is Joseph Strauss.

A number of years ago, younger members of Sinai began to settle on the north shore. They organized a congregation which for some years was known as the north branch of Sinai. A few years later the name was changed to North Shore Congregation Israel. The present incumbent is Dr. Edgar Siskin who has just come here from New Haven.

There has recently been organized another Reform congregation on the south side Beth Am, under the leadership of Rabbi Max Friedland, recently co-rabbi of K.A.M.

Reform Judaism has had a splendid growth in our city. The fourteen congregations are growing and prospering. Their members are alert. Reform youth is active. The sisterhoods and brotherhoods are working. The future looks "good." Much had been and is being achieved.

The Federation of Reform Synagogues started out under the chairmanship of Dr. Sam Hollender, who, with Rabbi Smoller, really established the institution on a firm basis. Dr. Hollender was succeeded in the chairmanship by Samuel Kasel who carried the work on with success, and he has just been succeeded by Max Robert Shraier, a member of the National Executive Committee of the Union of American Hebrew Congregations.

A large share of the credit should go to the outstanding labors and successes of the hard-working director of the Chicago Reform Synagogue Federation, Rabbi Phineas Smoller. The writer of this insufficient sketch of Reform Judaism in Chicago salutes him as a real leader of Chicago Reform, seconded by that dynamo of social achievement, Dr. Samuel Hollender and by his able follower, Samuel Kasel. I believe that I echo the sentiment of every informed Reform Jew in Chicago when I say that in our city Reform is only at the beginning of a great and progressive era.
The real beginnings of The Jewish Charities of Chicago—and of all Jewish philanthropic organizations—dates back to Biblical times, to the Mosaic injunction to leave the gleanings of a corner of the field for the poor, and to the social doctrines propounded by the early Jewish leaders.

By virtue of these doctrines Jewish philanthropy went beyond the mere—and occasional—giving of alms and became an integral part of everyday life, with charity or "tzedakah" a duty growing out of elementary justice and gemilut chasadim, or personal service, the expression of compassion and human kindness. During the few thousand years which have gone by since Biblical times, Jewish philanthropy has continued in this spirit. Wherever they have found themselves in their wanderings over the earth, Jewish communities have set up welfare programs.

In Chicago, as soon as there were enough Jews to organize communal activities, in 1846, a charitable society was formed. In the years that followed, as the needs arose, a hospital, an orphanage, and a home for the aged were built, and other welfare agencies were organized.

First Charities Consolidation

By 1889 there were nine different Jewish relief organizations functioning in Chicago. It became obvious that these organizations be banded together in a common effort, a more complete job could be done.

In October of that year, the nine organizations met and agreed upon a common effort and banded together as the United Hebrew Relief Association. The first combined effort of the new organization was the building of a Jewish hospital in Chicago.

A campaign was begun to raise the sum of $30,000 for the erection of the first hospital. The money was obtained, and in 1888, the hospital was completed. It was located on LaSalle street between Schiller and Goethe.

Three years later, in 1871, the hospital and all of its equipment were destroyed in the great Chicago fire, although all of the patients were evacuated to safety. It was not until eight years later that another Jewish hospital was built in Chicago (discussed elsewhere in this issue).

The next important step in the growth of the United Hebrew Relief Association was taken in 1894, when the Young Men's Hebrew Charity Association, a fund raising auxiliary, contributed money for the establishment of an employment bureau. The employment bureau was to function under the guidance of the Relief Association.

**United Hebrew Charities**

With the addition of Michael Reese hospital and the Employment Bureau, the Relief Association found that its size charter would have to be altered. As a result, in November 1888, a new charter under the name of The United Hebrew Charities of Chicago was applied for and granted.

This new organization had to meet very early a rapid and complex change in the composition of the Jewish community of Chicago. During the decade from 1890 to 1900 the greatest influx of Jewish immigrants from Eastern Europe in the history of the United States occurred. Chicago received a great many of these new arrivals. As a result, great new Jewish community arose in Chicago—a community, for the most part, overwhelmingly Orthodox, non-English speaking, and requiring substantial help in rebuilding their lives in the pattern of the United States.

It was necessary for many of these recent arrivals to obtain financial help from the United Hebrew Charities, which resulted in a severe drain on its resources. The Charities was the chief dispenser of relief and other charitable services during the nineties, although there were many smaller agencies—lodges, ladies' societies, synagogues, and temples which were doing considerable relief work.

Since a great many of the newly arrived Jews had settled on the southwest side of Chicago, it soon became necessary to provide free medical service in that neighborhood. On November 7, 1893, a small building adjoining the Jewish Manual Training school at 199 West Twelfth Place was equipped and opened as the West Side Dispensary. Two years later a contribution from Mrs. Emanuel Mandel made it possible to move the dispensary to larger quarters at 309-511 South Morgan street.

In that same year, 1895, the United Hebrew Charities leased a home to be used as a Sheltering Home for Children. This Home flourished for several years, but was closed in 1899 when the number of children to be cared for became too small to justify keeping up the Home.

Also during this period there were two major additions to Michael Reese hospital. In September, 1890, the Training School for Nurses was opened, and in 1897, the Children's building was opened.

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JEWISH CHARITIES
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A Problem and A Solution

At the turn of the century, the United Hebrew Charities was faced with a grave problem. Was it accomplishing what it had started to do? Was it really continuing the relief work in Chicago? The record seemed to indicate that it was not. Constituent agencies had left the organization; new societies did not join. From the original nine societies in 1859, the number had grown to twenty-two groups in 1892, then had gradually fallen off to fifteen in 1899.

The answer seemed to be in reorganization—a reorganization which would bring all of the charitable agencies in the city together and unite them in a firm association.

A meeting of Jewish citizens was held on January 7, 1900. The situation was carefully examined and the idea of financial consolidation explained. The enthusiasm for the plan was such that within two months 600 subscribers had pledged $100,000.

The new federation was named The Associated Jewish Charities of Chicago and it received its charter from the state on April 17, 1900. The nucleus of the Associated Charities was made up of the social service agencies and the medical services of the United Hebrew Charities, the Chicago Home for Jewish Orphans, which had been opened in 1894; and the Chicago Home for Aged Jews, which had opened in 1893.

For the next twelve years, the Associated Jewish Charities was the coordinating body for all major charitable organizations in the city; from 1912 through 1922 it shared that job with the Federated Orthodox Jewish Charities of Chicago, a coordinating body which had grown out of the many Orthodox charitable agencies on Chicago’s west side.

Expansion
Under the guidance of the Associated Charities, social service work and medical service in Chicago expanded rapidly, and standards in existing agencies were improved greatly. In 1907, the Jewish Home Finding Society of Chicago was established. This agency found homes with families for children who under other circumstances might be placed in institutions for orphans.

Earlier, in 1904, it was found necessary to expand medical services and a new building was erected at Michael Reese. In 1909 another important addition was made to the Charities’ medical service with the affiliation of the Winfield Tuberculosis Sanitarium.

In later directions, too, the Charities was expanding. In the field of family welfare, the Women’s Loan Association, which had been organized in 1896 to assist worthy families by means of interest free loans, was accepted as an affiliate. And in the field of child welfare, the Helen Day Nursery was added as an affiliate in 1907. A new building for the nursery was completed in 1911.

Recognizing the growing importance of medical research, the Charities, in 1916, erected a research building devoted to medicine and allied subjects as an adjunct to Michael Reese hospital.

The Associated Jewish Charities became even more positively and permanently established as the center of Jewish charitable and philanthropic endeavor in Chicago when its West Side Charities Building was erected in 1915. The Building was a gift from the Charities’ president, Julius Rosenwald.

World War I brought with it great problems for the Jewish community of Chicago. War relief became a tremendous campaign and Chicago’s Jews responded generously to the war relief appeals. The Chicago Jewish Relief Committee for War Sufferers was formed and solicited funds to be distributed both here and abroad. While the Charities did not participate officially in the drives, its staff was loaned to the War Relief Committee. With the end of the War came the great influenza epidemic which strained all the resources of the Charities, particularly of its medical facilities.

Another factor which caused a great change in the Charities’ work was the tremendous population shifts in the Chicago Jewish community during the years just before and just after the War. Substantial Jewish communities grew up in Ravenswood, Albany Park, Rogers Park, and the North Shore district. Plans for the future had to be based on these new Jewish population centers. Some of the changes wrought by this shift in population resulted in the transfer of the West Side Dispensary to Michael Reese hospital, the closing of the Maxwell Street Settlement, and the formulation of plans for a recreational center to be built in the Lawndale district.

Orthodox Charities
In 1920, in cooperation with the Federated Orthodox Jewish Charities, a Research Bureau of Jewish Philanthropies was organized. This body was to do careful research on problems submitted by the various agencies, thus helping in the formulation of plans and the reviewing of activities.

The Federated Orthodox Jewish Charities of Chicago was attempting to do the same kind of job among the Orthodox charitable groups on the west side that the Associated Charities was doing in other sections of the city. When it was organized in 1912 it consisted of twelve affiliated agencies. Among the affiliated agencies were: the Shelter House for Transients, the Orthodox Jewish Home for the Aged, which was incorporated in 1899, the Marks Nathan Orphan Home, and the Maintedore hospital, which was incorporated in 1910. Each of these agencies provided a kosher diet.

Merger
In January, 1923, came the merger of the Associated Jewish Charities and the Federated Orthodox Jewish Charities into what has since been known as The Jewish Charities of Chicago. For more than fifteen years prior to that there had been some effort to bring the two groups together, but these efforts had failed.

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A teacher once asked his class this question: "If I saw a man beating a donkey and stopped him from doing so, what virtue would I be showing?" To this a pupil promptly replied: "Brotherly love." While the fraternal orders do not quite go to this extremity, the anecdote does point up their aim and purpose. Service to members, the community and the world was the underlying motive of all.

The peak of their activity was in the three decades preceding World War II when successive waves of immigrants, principally from Eastern and Southern Europe, landed on our shores and were faced with problems of economic, social and cultural adjustment. Fraternal orders were organized to meet and solve these problems. It was in the lodge hall that the new immigrant found companionship in his leisure hours. It was there that the cultural gap between the Old and New Worlds was bridged. It was in this association that his financial and economic crises in the new environment were eased. It furnished the needed comradeship in time of joy and sorrow alike.

With their growth and development, the fraternal orders widened their scope and their aims, giving relief not alone to their own members, but to the wider community they served. In time of great misfortune and disaster they were immediately ready with money, provisions and service to relieve the distress of victims of flood, earthquake, fire, persecution and war. They made distinguished and patriotic contributions to the war effort in War I and II. The aid of those who were fighting were made more cheerful, their physical discomfort somewhat relieved, and their pain eased because of the loyal efforts of the members of these orders.

From War I on, with the shutdown on immigration by our government, the fraternal orders have declined steadily in membership and influence. Many have entirely disappeared from the scene: Order B'rith Abraham, Knights of Joseph, Order of Western Star. The survivors in most instances are the shadows of their former prestige and status. However, they still retain an important place in the Jewish community. A short biographical sketch of each of the major orders still active follows:

INDEPENDENT ORDER B'RITH ABRAHAM

The I.O.B.A. was organized February 7, 1887 by a group of Order B'rith Abraham lodges that broke away from the older organization. The parent body has been out of existence for many years and is recalled now only through the cemetery in Waldheim that bears its name. At one time the I.O.B.A. was the largest Jewish fraternal organization in the world. It had over two hundred thousand members distributed into 800 lodges. Twenty lodges comprised the Chicago unit. This number has been drastically reduced through amalgamation of lodges and surrender of charters. National headquarters are in New York where the order was founded.

It is a fraternal insurance order. At one time it also paid sick and disability benefits, now eliminated. It engages in many social and philanthropic activities on a wide scale and supports all Jewish cultural and national aspirations. It operates a cemetery in Waldheim.

INDEPENDENT ORDER FREE SONS OF ISRAEL

The Free Sons were organized January 18, 1849 as a fraternal organization. It has some ten thousand members in eighty lodges divided into two districts. Chicago is District No. 2. Its purpose is social and insurance. It has a very active, effective ladies auxiliary. The men and women engage in many fine social and philanthropic activities. A spastic foundation with a capacity for seventy-five children is named for and entirely supported by the order. It is affiliated with the American Jewish Congress and the National Fraternal Congress. It takes an interest in all Jewish issues. The Order maintains two cemeteries in Waldheim.

PROGRESSIVE ORDER OF THE WEST

The P.O.W., though originally a St. Louis, Missouri organization, finds its greatest membership and the bulk of its lodges in Chicago. It was founded by a group which organized originally to raise funds to build the first Jewish hospital in St. Louis in the year 1894. When this object was successfully accomplished it was decided to start a fraternal order.

The objects of the P.O.W. are social and fraternal insurance. It engages in many philanthropic activities. The Chicago Consumptive Aid Society and the Fox River Tuberculosis Sanitarium had their well spring in this order. The present Grand Master of the order is a former long time president of the Chicago Consumptive Aid Society whose incumbent president is also president of the F. D. Roosevelt Lodge of the order. It has a distinguished record in the last war effort. It supports all Jewish causes. It operates a cemetery in Waldheim.

UNITED ORDER OF TRUE SISTERS

This fraternal order for women was organized April 21, 1846. It is the pioneer women's order in America. It numbers some eight thousand members in 25 lodges. The Chicago lodge known as Johanna Lodge No. 9 was founded in 1874 and has a membership of eight hundred. The Chicago group founded the first free kindergarten, initiated the first penny lunch for school children, and introduced the first movie machine in the Chicago public schools.

They did effective Americanization work among the home born and operated a free loan fund and engaged in numerous civic and philanthropic activities for the betterment of the community.

FRATERNIDAD ISRAELITA PORTUGUESA

From a consolidation of earlier Oriental Israelitish Organizations, this group emerged in January 1904. It was founded for fraternal and benevolent purposes by the 400 oriental and sephardic Jews in the city. They were active in the relief of the Jews in Turkey and of the sufferers from the Smyrna fire. They maintain their own synagogue and cemetery, support the orphan home in Jerusalem and extend assistance to widows and orphans of oriental Jews. A women's auxiliary works in close cooperation.

INDEPENDENT ORDER BICKER CHOLEM V'KADHU

This organization was founded in 1872 as a mutual aid society. Its purpose, indicated by its name, is to visit the sick and bury the dead. In its early inception it numbered four lodges, three in Chicago and one in Detroit, with applications for charter from Milwaukee and St. Louis.

However, disunion arose and the Chicago members welded their three lodges into a single and separate organization. At one time they applied to B'Irath for a charter. This was denied in 1878 for the sole reason that the bulk of the membership consisted principally of Russian Jews. They went in separate way and are an independent body to this day.

Membership consists of about five hundred. Many are the sons and grandsons of the original members. It is worth approximately $200,000 exclusive of two valuable cemetery properties in Waldheim. It pays a burial benefit. It, unfortunately, plays no significant role in the community commensurate with its wealth and prestige and is withdrawn from the wider field of Jewish and community activity.

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JEWISH CHARITIES
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Since 1923 the Jewish Charities has been the chief force in the charitable and philan- thropic work being carried on by the Jewish community of Chicago. By a process of consolidation, by the careful screening out of duplicating agencies, by careful coordination of the activities of all agencies, the Jewish Charities has brought order and a tremendous expansion to the total social welfare and medical service areas in the Jewish life of Chicago.

The affiliates which make up the Jewish Charities of Chicago—most of which represent agencies in one or the other of the federations—are:

Michael Reese hospital: It has grown from its original fifty beds to a tremendous medical center with thirteen buildings and a bed capacity of more than 700. More than 1,000,000 patients have visited its Mandel clinic since 1933.

Mount Sinai hospital: Organized in 1912 as Maimonides hospital, it was closed in 1914 when the Federated Charities found it too great a financial burden. In 1920 it was reopened, and became an affiliate of the Jewish Charities in 1922. Mount Sinai continues its tradition of operating a kosher hospital. Today it has a bed capacity of 940 patients and employs more than 650 people.

Winfield Tuberculosis service and hospital: Winfield became an affiliate of the Associated Jewish Charities in 1909 when opened as a tuberculosis hospital with facilities for six patients. As an affiliate of the Jewish Charities, it now occupies 54 acres of beautiful, rolling countryside near Winfield, Illinois. There is room for 66 patients. In addition to the hospital at Winfield, there are clinics at Michael Reese and at Mandel clinic.

The Jewish Children’s Bureau: This agency represents the consolidation of several agencies doing work with children. Among these were the Jewish Home Finding Society, the Jewish Home for Jewish Orphans, the Jewish Children’s Welfare Society, and Marks Nathan hall. At the present time, the Jewish Children’s Bureau has about 450 children under its care. Nearly 400 of them are in foster homes, while the rest live in Marks Nathan hall.

The Jewish Family and Community Services: Originally the relief department of the United Hebrew Relief Association, JFCS has grown with the years by consolidation with other agencies and by the expansion of its services to the community. As a part of the Jewish Charities it was known as the Jewish Social Service Bureau until 1947.

The Jewish Vocational Service and Employment Center: Dates back to 1884 when it was organized as an employment bureau of the United Hebrew Relief Association. Was combined with the former Sinai Birth Free Employment Bureau to form the present organization. Offers free placement service and a fine counseling and guidance service.

Home for Aged Jews: Since 1908 it offered a haven to aged men and women. A new building has been started which will increase the capacity of the Home and make it possible to eliminate the long waiting lists which are now necessary.

Orthodox Jewish Home for the Aged: One of the affiliates of the Federated which became a part of the Jewish Charities when the two organizations merged. The Home was the outgrowth of the need for an Orthodox home for the aged, offering a kosher diet, on the great west side of Chicago. This Home, too, is being expanded by the erection of a new wing to the present building.

Jewish Community Centers of Chicago: While a relatively new addition to the Jewish Charities, it became affiliated in 1935, the Community Centers have existed in Chicago since 1904 when the first center was opened as the Chicago Hebrew Institute. Now, in addition to the fine building on Douglas blvd. (the Jewish People’s Institute), there is a new building in Albany Park (Max Straus Center) with programs in various other sections of the city.

Rest Haven Convalescent Home: Most recent addition to the federation which is the Jewish Charities is Rest Haven. This convalescent home has been in constant operation for more than 53 years; now it became a part of the Charities’ community-wide health program, taking its place with Michael Reese and Mount Sinai hospitals.

The organization and the function of Jewish charitable organizations in Chicago have changed as the needs of the community have changed. They have grown, they have expanded their programs as new requirements have arisen. That spirit of growth and change, that willingness to pioneer in new fields has been the keynote of Jewish charitable work in Chicago since the very beginning.

The Jewish Charities today is following that same principle. In the fields of medical care, family welfare, child welfare, care of the aged, vocational guidance, and recreational activities, the Jewish Charities is forging ahead as the democratic manifestation of the desire of the total Jewish community to make Chicago a better city in which to live.

One factor which should not be overlooked is the great effort the Chicago Jewish community has made, through the Jewish Welfare Fund, to alleviate the suffering of Jews overseas. During World War I the Jews of Chicago played a great part in war relief. From that time on they continued to supply funds and supplies for the relief of Jews in all parts of the world.

In 1936, at the height of the Hitler terror, the Jewish Welfare Fund was organized in Chicago as a central body for the collection of funds and the distribution of funds for overseas relief. Every year since that time a campaign has been carried on for funds.

Chicago Jewry has responded magnificently to the challenge of saving the Jews who escaped Hitler. And they are playing a vital part, too, in the building up in Palestine of the free Jewish State of Israel.

THINK ENDF

Congratutations...

The Jewish community’s contribution to Chicago’s development is one to be justly proud of.

Chicago City Bank & Trust Co.

HALSTED AT SIXTY-THIRD
The first Jewish theatre organized in Chicago about sixty years ago followed only by a few years the establishment of Jewish theatre in America. It was in the period just following the mass deportation of Jews from Moscow and the persecution of Jews in Romania under the reactionary Karp-regime in the old monarchy.

An unbroken stream of Immigration from Eastern Europe reached our shores—immigrants whose mother-tongue was Yiddish. They came in search of freedom and security, with a hope for a decent living. A substantial number of these pioneer-immigrants—refugees from anti-Semitism and pogroms, escaping the infamous “eighties” in old Russia, came to Chicago. The first Eastern European immigrants were simple, poor people—workers with an elementary education obtained in the “checkers,” remote from any sophisticated culture. They brought with them an intense nostalgia for the “old country,” the familiar folk-culture and surroundings. To fill that longing they began to create in the new environment a haimish (homelike) atmosphere.

Folk Beginnings

Since they did not come from the Old Country lomdim (aristocracy) the percentage of intelligentsia in their ranks (political refugees from Czarism, students and Idealists) was quite small. Because of the conditions in the new land, where they had to work in the “sweat shops” to make a living, they abandoned to a degree their Orthodox religiousness. The hastily formed shulim (synagogues), Talmud Torahs, etc. did not satisfy their longing for a cultural and social life. They could not forget or give up the forms and contents of their lives “over there”—“in our street.”

They needed communal, social entertainment—Institutions where once more they could enjoy the warm, haimish, sweet Jewish nignis, Yiddish publications and plays. And so, by a peculiar turn of fate, it was destined that precisely these plain folk, workers and small businessmen, should lay the foundation of our original Jewish cultural development in America. They were the first ones to publish Jewish newspapers and magazines, to organize community centers and Jewish theatres in their new homeland.

Among the sweat shop workers there were many who had seen and admired in the Old Country, Goldfaden’s operettas. They would sing Goldfaden’s songs, from “Shinkofe,” from “The Yiddish Witch,” from “Brandlele Roak.” They would bring these songs to their shopmates, entering a ray of cheer into the endless work-day in the gloomy shop. Soon these free-lance “singers” began to organize amateur theatre groups and presented programs of song and play. This was the “nucleus” of the Jewish theatre in Chicago.

Seger and Culture

In 1887, during the high holiday period the first group of professional Jewish actors came to Chicago from New York, the brothers Goldhaber, and Solomon Marks, with a group of singers. Together with a group of local amateurs they opened the first professional Jewish theatre at 716 W. DeCoven st. on the “near west side,” which was the “ghetto-settlement” in Chicago at the time. They played Goldfaden’s first operetta and Shomer’s melodrama “Witch Songs.”

Mit Gesang. Throughout the season they brought popular “star” guest performers from New York, giving the Chicago Jewish community a chance to admire and enjoy some very fine talented actors.

Needle trades workers, peddlers, small businessmen attended the performances as they would religious services. They actually “lived and breathed” with the theatre, as did the Romans of old. They formed a solid base for the beloved theatre which brought them unbounded joy, entertainment, relaxation, and the culture they longed for.

They felt at home there after a hard day’s work. They felt close kinship with the actors. They would bring their supper to the theatre not to miss any of the performances and ate their food, encrusted by the plays. This theatre, thus brought about by the innermost desires of the Jewish plain folk, became a truly “peoples theatre”–a cultural institution. It was at that time the only conveyor of the live Jewish creativeness of the Jewish majority, the exponent of the spirited, warm Jewish song—nigus, reproducing in live pictures the life in the Old Country, which was so close to their memories.

First Permanent Theatre

The technical and intellectual level of the Jewish theatre at the time was still im... CONTINUED ON PAGE 84
FRATERNAL
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NORTHWEST FELLOWSHIP CLUB
Founded July 4, 1914 by a group of young business and professional men on the Northwest side, their activities are mostly social and recreational with some cultural projects such as lectures and debates.
In World War I it had an extremely distinguished war record. The majority of the membership entered the armed services in a body. All of the American Legion Emanuel Marcus Post, was at one time made up entirely of Fellowship members.
BEACONSFIELD CLUB
Founded over fifty years ago, it was originally a political club. Its annual picnics are to this day a cherished west side tradition. It now stresses social, cultural and philanthropic activities. It runs a charity affair once every year, the entire proceeds of which are distributed to worthwhile Jewish charities. It pays a death benefit and has about two hundred and fifty members.
WORKMEN’S CIRCLE
The Arbeiter Ring was organized by and for Jewish workmen as a means of fraternal fellowship and personal and cultural improvement. It played a unique and influential role among the city’s laboring class.
The Chicago group originated some forty-five years ago from a parent Jewish Socialist Workers organization which conducted English classes for foreigners, and lectures in economics and other educational and cultural topics.
It provides medical and dental care, sick and disability benefits, a burial allowance and cemetery plot for its members and families. It had and has a strong appeal to the humble and dispossessed.
The Circle has over forty branches and a membership of five thousand. They teach several hundred children in their vernacular schools and operate summer camps and a sanitarium.
JEWISH NATIONAL WORKERS ALLIANCE
The Arbeiter Verband was incorporated in 1912 under the laws of the State of New York for the purpose of paying disability, sick and death benefits to members, to revive the Jewish national spirit and to help in the upbuilding of the Jewish national homeland in Palestine.
Housed in its own building on the west side, which it shares with the Poale Zion, it numbers five hundred members in three branches.
It is a laborite organization interested in the advancement of Jewish ideals and a supporter of all Jewish educational and cultural causes.
JEWISH PEOPLE’S FRATERNAL ORDER
The International Workers Order, organized in 1930 with an initial 5,000 Jewish members, has grown to a membership of 190,000, embracing 16 nationality-group societies. It is a progressive, anti-fascist, labor-conscious organization which promotes the advancement of culture and language within nationality groups and friendship between such groups.

THE FIRST CHICAGO MINYAN
The Hebrew religion requires that ten “sons of the Covenant” constitute a minyan, or the minimum number of male adults which can hold organized religious services. Following is a description of the first minyan in Chicago, from Hyman L. Metes’ “History of the Jews of Chicago”:

With such stalwart Jews in Chicago as the Kohn’s, Philip Newburg, Jacob Rosenberg and others, it was not long before efforts were made to marshal a minyan for the fall holidays of 1845. Matters were facilitated by the fact that there were then four members of the Kohn family in Chicago, Mayer Kohn having joined his brothers since their arrival. Only four others, however, could be found in Chicago, these being Philip Newburgh, Benedict Shubart, Jacob Rosenberg and Harry Benjamine. Levi Rosenberg was in New York at the time, and Henry Horner and Isaac Ziegler were also out of the city.
The day was saved by the appearance of Mayer Klein from Troy Grove, and of S. Friedheim from the settlement of Pigeon Woods, just west of Elgin. Thus, the necessary quota of ten loyal sons of the Covenant was recruited and the first public religious services of Jews in Chicago were held on Yom Kippur, 1845.
The services were held in a room above a store on Wells street near Lake. The Sefer Torah brought to Chicago by the Kohn brothers was used at these services, and Philip Newburgh and Mayer Klein divided the task of chanting the prayers. Since just ten were present, the services were suspended whenever one of the worshippers left the room. Thus, for the first time in Chicago, prayers arose in public service from Jewish hearts and immortal Hebrew was inoned in what was then an outpost of civilization, with a total population of 12,000. Two relics remain of this historic scene in the life of Chicago Jewry, the tallith worn by Mayer Klein, and the Sefer Torah used in the services—symbols of the deathless Jewish spirit.

THE END
WRITERS
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"This is the story of the needle and the industry it created. These humble tailors constitute a brilliant motif in the complicated fabric of American life and possess, in any opinion, the same literary significance as the wheat farmer of the middleland and thesharecropper of the deep south or the shop girls and their bosses in the east."

The scope of this meagre effort at a bibliography of American-Jewish authors in Chicago, of the past several decades, forbids a claim that this is a definitive work. There is doubtless many a volume by a Chicago-Jewish writer which, unknown to this writer, now reposes in the archives of a library or in a private home. A more leisurely investigation could probably reveal more contributions to the literary annals of this city.

A student of the history of the Jews in Chicago should devote his time to the job of further discoveries. It should be a matter of civic pride to see that there exist, in this city, a central body or a qualified agency for the preservation of a record of the contributions and the achievements of Chicago Jews. It is the office of the Jewish Historical Society of Chicago, and women and men, for that matter, for the conservation of all available data in other fields of communal endeavor.

A PARTIAL BIBLIOGRAPHY OF ENGLISH WORKS OF JEWISH CHICAGO WRITERS

Editor's Note--

The following bibliography of books in English by Chicago Jewish writers is a partial listing which Mr. Weintraub put together in the absence of any such compilation, heretofore. In the interest of making this important beginning to a job which needs to be done (for Yiddish, Hebrew and English works of Chicago Jews) the writer sacrificed his original desire to develop fully a critical history and evaluation of Chicago Jewish writers, for this CENTENNIAL publication.


Ben Aronin: Chicago lawyer, is the author of The Lost Tribe (1934) and Moons Gold (1933). Both of these books are adventure stories of medieval days done for the adolescents, with Jewish types as main characters. Aronin is also the author of Abramoff (1941) an epic poem, Cavern of Destiny (1943), Dear Shushana (1938), a number of plays, and several books for children.

Louis E. Asher: Send No Money (1942).

Harry Barnard: Eagle Forgotten (1938).

Saül Bellow: Dangling Man (1944) and The Victim (1947).

Samuel M. Bloomfield: president College of Jewish Studies, is the author of Master of Troyes (1946), a study of Rashi The Educator.

Maxwell Bodenheim: Poetry: Minna and Myself (1918), Advice (1920), Introducing John (1922), Against This Age (1923), The Sardonic Arm (1923), Returning to Emotion (1927), King of Spain (1928), and Bringing Jazz (1930). Poesy works: Replenishing Jessica (1925), Ninth Avenue (1926), Georgie May (1927), Naked on Roller Skates (1928), and New York Madness (1931).


Manuel Chapman: William S. Cheerwitz, a Study (1930).

Hymen Ezra Cohen: formerly with the University of Chicago, is the author of Recent Theories of Sovereignty (1937).

Lester Cohen: born in Chicago is no longer a resident of this city. His famous novel Sweepings (1926) deals with a Chicago family during the Civil War. Aaron Traum (1930), a novel, was done in collaboration with his father, Hymen Cohen, a Chicago physician. In 1936 Lester Cohen wrote Two Worlds. His father Hymen Cohen has also written The Tents of Jacob (1926), a study of the experiences of an immigrant.

Dr. Rudolph Drickey: psychiatrist, is the author of several volumes on psychology (See Who's Who in Chicago and Illinois 1945-46 edition).

Leonard Dukhlin: The Murmurs of Wings (1944) and Enchanted Streets (1947).

Otto Esenwein: prominent industrialist, came to the United States from Vienna when a boy. He is widely known for his books dealing with Lincoln lore. He has done the sensational Why Was Lincoln Murdered? (1937) and In the Shadows of Lincoln's Death (1940). The Story of Shiloh (1946). Without Name, an autobiography, in 1942. Esenwein, in collaboration with Ralph G. Newman, is the author of An American Illiad (1947), a story of the Civil War, His, the Art of Worldly Wisdom appeared in 1947.


Rabbi G. George Fox: is the author of An American Jew Speaks (1946). The volume is a spirited challenge to the Christian men of the cloth to undo the harm which ignorance and prejudice perpetrate upon the Jew. Rabbi Fox is also the author of Democracy and Nazism (1934), The Bible as Religion and Literature (1934).

Florence Kliger Frank (Mrs. Jerome Frank): Jael (1914), The Jew to Jean and other poems (1918), The Garden, a play in verse (1918), The Home for the Friendly (1928).

Isaac E. Friedman: whose last book appeared in 1907 is a journalist who has been long associated with the "Chicago Daily News." Chicago-born, he wrote five novels, the background of some of which was our own side. He wrote The Lucky Number (1898), For Four Crossing Alone (1901), The Autobiography of a Beggar (1903), The Radical (1907).

Todros Geller: Yiddish Merits, album (1926).

Elmer Gertz: lawyer, is the author of Frank Harris, a study in black and white (1931), and two pamphlets, "The People vs. The Chicago Tribune" (1942) and "American Ghetto." (1946).


Louis R. Gottschalk: professor of modern history, University of Chicago, is the author of Jean Paul Marat, a study in Radicalism (1927), Lafayette comes to America (1935), Lafayette Joins the American Army 1937), Lady in Walding (1939), Lafayette and the Close of the American Revolution (1942).

Rabbi David Graubart: Beyond the Present, literary essays in Judaism (1947).

Rabbi Morris A. Greenblatt: is the author of Aaron Lopez and Judah Touro, early Jewish leaders of the colonial days in America. The Story of the Jews of Newport (1936) and The Touro Family in Newport (1935). Soon to be published is his history of the Jews of Chicago.

Albert Halper: Union Square (1933), The Foundry (1934), On the Shore (1934), The Chute (1935), Some of the Fathers (1940), The Little People (1942), Only An Inch From Glory (1947).

Sarah Hart: The Pleasure is Mine is the autobiogaphy of a prominent social service worker, an associate of Jane Addams (1947).

Ben Hecht: Erik Dorn (1921), Fantazius Mallare (1922), Gargoyles (1922), A Thousand and One Afternoons in Chicago (1922), The Florentine Dagger (1923), Humpty Dumpty (1924), The Kingdom of Evil (1924), Count Bruga (1926), Broken Nails (1926), A Jew in Love (1930), The Champion from the Far Away (1937), Actors Blood (1936), A Book of Miracles (1959), A Thousand and One Afternoons in New York (1941), Miracle in the Rain (1943), A Guide for the Bedevilled (1944), and also several plays.

Melville Jean Herskovits: professor of anthropology Northwestern university, is the author of The African Negro, a study in Racial Crossing (1928), Outline of Dogmatic Religious Beliefs (1933), The Economic Life of Primitive People (1940). He also wrote Life in a Haitian Village (1937).

Dr. Edwin Walter Hirsch: Feel Like Thirty at Fifty (1939), Power to Love (1938), Sex in Babylon (1941).

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YIDDISH STAGE
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mature. Conducted by people whose need was greater than their knowledge, they knew very little of the art of theatre, and the repertoire was limited and provincial. But they carried a great emotional appeal, and their public responded to the sentimental affection of small children looking at their mother.

The wave of immigration was increasing day by day, so that the periphery of the theatre was growing steadily, gaining new admirers and "theatre-devotees." This mass support and favorable reaction gave the Jewish theatre a real chance to develop its influence and prestige, and material wealth grew with the growing audience.

In the beginning of the 1890's, the Metropolitan Theatre was opened on Jefferson street near 12th, in the very heart of the Jewish community of Chicago. It had a suitable building, properly equipped for theatre, with all the necessary props and mechanism for professional work by solid, known actors. The poorer workers filled the spacious gallery, and the grocers, butchers, needle trades and the first "real-estate-niks" sat, like the more wealthy section, under the balconies on hard seats, for the price of fifty cents to one dollar.

In this Metropolitan Theatre (under the direction of H. Rubenstein) the entire Goldfaden repertoire of operettas and melodramas, as well as creations by American authors using a Germanized Yiddish, were presented by a large theatre ensemble with chorus and orchestra. Some of the best known stars of the Jewish stage of that period helped make these performances memorable successes. Boris Tsamashkavey, Sigmund Moguleska, Sophie and Rose Karp, Jacob Adler, David Kessler and, later, Koomy Lipkin, Max Rosenberg, Morris Moskowitz, Leon Blank, Sarah Adler, Emma Finkel, and many others attracted very large audiences, because truly talented and gifted artists could appeal to the aesthetic and emotional feelings of all, penetrating the hearts and minds of the most backward, uneducated people, filling them with understanding, love and admiration, and respect.

The "Rich" Years

After 1900 the local Jewish theatre had to move to the Standard Theatre at Halsted and Adams because the Metropolitan House structure was condemned as unsafe, by city authorities. It was later torn down completely. From the Standard Theatre it moved later to the Empire Theatre and then to the Amusement Theatre, both on Madison st. near Halsted (now both houses are movie theatres).

In September of 1919 the Palace Theatre became the Jewish dramatic-home under the leadership of the experienced old-time entrepreneur and manager, the actor Elias P. Glickman. There, Jewish theatre functioned for 11 continuous years, in its full glory, in spite of the fact that for three seasons they had active competition from large groups—in the 8th Street Theatre on Wabash ave., in the Imperial Theatre on Madison at Western, and the Logan Square Theatre on Milwaukee at Logan Square.

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YIDDISH STAGE
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These 11 years were the most successful for the Yiddish theatre all over the country. Just after the first World War a new stream of immigration enriched the Jewish community in America, and also in Chicago. Hundreds of landeinshaft organizations were formed in Chicago to help the war-ruined "home-towns" in Europe, and in order to raise the necessary funds these organizations arranged numerous vaudeville and theatre parties and benefits which helped to swell the attendance and increased the income of the theatres. It was in the beginning of these eleven "fat years" that the then young and ambitious artist, Maurice Schwartz, organized the first Jewish Art Theatre in New York, which celebrates its 30th anniversary in September.

In the years 1927-1928 there were functioning theatres in the Glickman's Palace, the Logan Square, Adolph Gerster's Independent Theatre (on Roosevelt near Independence — a playhouse for Jewish sketches, burlesque, etc.), and the Chicago Dramatic Society in the Jewish Peoples Institute which represented the ambitions of the Jewish intellectuals to present classical and modern drama under the regi of the present Broadway "English" star Joseph Buloff.

From Far and Wide

For the theatre-thirty thousands the location of the theatre was unimportant. No matter where it was located, no matter how far it was from where they lived, the people traveled long distances, paid high prices for the "Yiddish art." Still, not all of Chicago's Jewry were such devoted disciples of the Jewish stage. The total number of regular theatre-goers in Chicago during the glorious periods never reached over 40 to 50 thousands, and only about a third of that number patronized the Jewish theatre.

Along with these legitimate theatres there were ten Jewish vaudeville houses through the years 1905-1917. They were called "nickel-shows" where the poor people were entertained for the price of a nickel to a quarter, by Jewish vaudeville sketches and songs. One of these "nickel-shows" was put on, incidentally, by a certain H. Weisenfreund. His son's name is Muni Weisenfreund, who for eleven years appeared in his father's vaudeville theatre (on Roosevelt road at Halsted). He is now the famed Paul Muni.

The Jewish theatre in Chicago has put forward a number of very fine, prominent artists, who are now known in New York theatre as well as in a few have gained national fame. The organizer, director and chief star of the Jewish Art Theatre, Maurice Schwartz, is a product of the Chicago theatre, beginning his career in our own city.

Two families of actors, the Jacobson family (Hymie, Irving and Henrietta), and the Grossman family (Irving, his sister and father), which played important parts in the New York operetta productions are Chicagoans, born and raised here. They not only played here in vaudeville for years, but attended the 14th street public school to the famous theatre personalities we must also add the late dramatist Isak Zolotarevsky. Among the Chicago sons are also the drama writers Louis Freeman and Sam Cohen; the popular theatre impresario, Edwin Relkin; the old-time actor and singer Fanny Reinhart, now in Los Angeles; the intelligent prompter and radio announcer, Max Friedlander; the cabaret-star Sadie Banks; the lively, subtlet Tetta Zwerling and many, many others (The author fails to mention his own late beloved wife, Clara Bleichman, who was well known on the Yiddish stage—Ed.)

The "Lean" Years

The crisis of the 1930's and the diminishing immigration have affected the Jewish theatre a great deal. It reached crisis proportions for the Jewish theatre, and that crisis still lingers. Prospects for the future of the Jewish theatre are not too bright. The attendance is shrinking. In the 1929-1930 season, at the time when the Lawndale Theatre was opened as a permanent Jewish theatre with Aaron Lebedeff as its star, Elias Glickman was forced to shut down his Glickman's Palace Theatre in the middle of the season.

The large Lawndale Theatre, under the management of Charles Nelson, supported by a number of political leaders in the 24th Ward—Moe Rosenberg, Jacob M. Arvey, and Samuel B. Epstein (now Judge in the Superior Court)—was successful for only two seasons as the only Jewish theatre in Chicago. During the third year, through the great economic crisis period, the theatre suffered great losses. In its fourth year, it shut down in the middle of the season and once more became a movie house. From 1932 to 1938 Chicago had no regular Yiddish theatre, in spite of the easing of the economic crisis.

Douglas Park Theatre

Only in the beginning of 1938 did the Workmen's Circle in Chicago, after a series of negotiations with the Hebrew Actors Union in New York, succeed in establishing a permanent Jewish theatre in their Labor Lyceum, which functions to date as the Douglas Park Theatre, at Ogden and Red-
In Acknowledgement of the
Contributions Made to Community
Progress by Chicago's Jewry.

THE DEMOCRATIC PARTY OF COOK COUNTY

J. M. ARVEY, JOSEPH L. GILL, EDWARD J. KELLY,
Chairman Secretary National Committeeman

GREETINGS
HENRY DUBOW

Greetings
Mr. & Mrs. Harry Brown & Family

COMPLIMENTS OF
S. JESMER
Writers

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Rabbi Emil G. Hirsch: is the author of My Religion (1925) (See Universal Jewish Encyclopedia, volume 5).

Barney Hodes: former corporation counsel of Chicago, is the author of It's Your Money (1925), Law and The Modern City (1937), and Essays in Illinois Taxation (1936).

Bernard Horwich: Chicago businessman and banker, wrote My First Eighty Years (1939), an autobiography.

Jacob Zavel Jacobson: Chicago journalist, published in 1918 (L. M. Stein Publishers) a book entitled Thirty-five Saints and Emil Armin. Armin is a widely known artist, also a Chicagoan; Art of Today, 52 reproductions (1938). It may not be wholly amiss to state here that L. M. Stein has probably done more to encourage aspiring Jewish writers than any other individual or agency in this city. He has, for years, published beautifully printed books, both in Yiddish and English, often at his own expense, out of sheer love for the literary craft and his deep concern for the spread of Jewish culture.

Clare Jaynes (Mrs. David Jane Mayer and Clara Spiegel): Instruct My Sorrow (1942). There are the Times (1944), This Eager Heart (1947).

Boris Kader: Life I Salute You (1945). is autobiographical in character. It is a book of the experiences of an immigrant in the decade preceding World War II. The author is now a Chicagoan.

A. Raymond Katz: is the author of Prelude to a New Art for an Old Religion, 27 original motifs based on the Hebrew alphabet (1945); The Ten Commandments album of reproductions (1947).

S. H. Konstan: In the Path of My People, a collection of short stories, in process of publication.

Adolph Kraus: Reminiscences and Comments (1925) is the autobiography of one of Chicago's early Jewish political and civic leaders and one of the leaders of the B'nai B'rith movement in this city.


Anita Libman Lebeson: Jewish Pioneers in America, a work of first rate importance. This book (published in 1931) traces the history of the Jews in America from 1492 to 1848.

Albert Lepawsky: educator, is the author of The Judicial System of Metropolitan Chicago (1932).

Leo A. Lerner: Chicago editor and publisher, is the author of a provocative first-hand report of postwar Europe, Continental Journey (1947), the result of his visit that year to seven countries on the European continent.

Maya Leven: Reporter (1929), Yahadeh (1931), The Golden Mountain (1932), The Old Bunch (1937), Citizens (1940), My Father's Home (1948).

Felix Alexander Levy: Rabbi of Emanuel Congregation since 1908, is the author of Royal Dynastic Obligations (1917), Moses Mendelssohn's Ideals of Religion (1929), The Task of Reform Judaism (1930), Judaism and Modern Thought (1931); God and Reform Judaism (1935).

Cesar B. Levy: The Thanksgiving of the Spirit (1938).

Lawrence Lipman: who now lives in California is the author of two novels. One, a study of anti-Semitism and its effects upon a Jewish family in America, known as, Brother the Laugh is Better (1942), and a volume dealing with the fight against fascism in war time America, In Secret Battle (1944).

Sigmund Livingston: the late lawyer and a leader in the B'nai B'rith movement in this city, is the author of Must Men Hate? (1943).

Rabbi Louis L. Mazin: of the Sinai Congregation, is the author of In Quest of the Bluebird (1938). He is also a contributing editor to a number of anthologies on philosophy and ethics.

Samuel Max Medem: the late Chicago editor and Zionist, was the author of The Che правитель and Peacemaker (1909), On the Eve of Redemption (1917), Breaking The Tablets (1905), the first volume of a planned trilogy, Simson and Buddha (1935). Many of his books were translated into other languages (See Universal Jewish Encyclopedia, Volume 7).

Rabbi Samuel Felix Mendelssohn: chief literary interests lie in exploring the realm of Jewish humor; he has already done three volumes on this subject: The Jew Laughs (1935), Let Laughter Ring (1941), Here's A Good One (1947). Also, Mental Healing in Judaism (1938).

Sidney and Samuel Moss: are the authors of Thy Men Shall Fall, a book of wartime experiences scheduled for appearance this autumn.

Albert Parry: was born in Russia and educated in Chicago (parents Joseph and Elizabeth Shilomovich). He is the author of Gavets and Pretenders (1938), Whistler's Father (1939), Biddle of the Reich, with White Williams, (1941), Russian Cavalcade (1944).


Isaac Rosenberg: Passage from Home (1946).

Sam Ross: Someday, Boy (1948) — the youth of Chicago, its life and manners, is the substance of the book. Ross is also the author of another novel, He Ran All the Way (1947).


Victor Rubin: Tar and Feathers (1923) is a novel of Postwar I, intolerance in the United States.

Selwyn S. Schwartz is the author of the following books of poetry: Poet In Blue Minor (1924), Passage of Refuge (1942), Passage to Maturity (1944), Letters to My Uncle (1947).

Phillip Louis Seman: former director of J.P.I., Jewish Community Life (1924), Jewish Community Center (1925), Program of a Jewish Community Center (1926), Problem of the Leisure Hour (1927), Training for Leadership (1928), Training for Social Expression (1929), Social Orientations (1930), Vision and Experiment in Community Service (1931), Community Culture in an Era of Depression (1932).

Charles E. Shulman: former Chicago rabbi, is the author of Europe's Conscience in Decline (1939), and Problems of the Jews in the Contemporary World (1934).

Max Siegel: Portrait of Barbara, Boys' Club (1939), Boys' Camp (1942).


Harman G. Solomon: Fabric of My Life (1946), autobiography of a social pioneer, is the life story of the founder and the late president of the National Council of Jewish Women. A Sheaf of Leaves (1911).


Goldie Stone: My Caravan of Years (1945), an autobiography of a Chicago pioneer in the vineyard of social endeavor.


De. Max Thorek: whose contributions to medical lore in the field of surgery and medicine are many and impressive, is known to the general public for his autobiographical work A Surgeon's World (1945).

Jacob Viner: economist, is the author of several books on economics (See Who's Who in Chicago and Illinois 1945-46 edition; also Universal Jewish Encyclopedia, 1942).


Meyer Waxman: rabbi, educator and historian, currently professor of history and philosophy at the Chicago Technological College, is the author of A History of Jewish Literature, in four volumes. This work encompasses the story of nearly two thousand years of Jewish lore; the first volume was published in 1930 and the last in 1941. Rabbi Waxman is also the author of Middle East (1941), a book of Hebrew quotations and The Philosophy of Don Haskel Crescas (1920), and a number of pamphlets and tracts on philosophy of education.

Israel H. Waisfled: Message of Israel (1936), My Son (1941).

Louis Wirth: professor of sociology University of Chicago, whose book The Ghetto, done in 1928, is indispensable for the understanding and study of the beginnings and the growth of waves of immigration in this city.

Louis Zara: Blessed Is the Man (1935), Give Us This Day (1936), Some for the Glory (1937), This Land Is Ours (1940), Against This Rock (1943), Ruth Middleton (1945).

Continued on Page 3
FOR HIGHER LEARNING

In 1890, when the University of Chicago was threatened with being put out of existance because of lack of funds, Chicago Jewry was one of the groups which helped to save it. Under the leadership of Eli B. Felsenthal, Berthold Loewenthal and Dr. Hirsch, a mass meeting was called at the Standard club and $25,000 was set as the goal. The Standard club received the following letter from the university:

"Gentlemen:

I am reminded that a year ago, when we were in the utmost danger of failing in our efforts to secure the establishment of the University of Chicago, the Club came to our relief. The subscriptions your committee handed me aggregated $28,150, and enable me to meet the conditions imposed upon us and thus secure the establishment of the University. It has been felt by the denomination that inaugurated the movement and by the Board of Trustees of the University that the action of the Standard Club was one of notable public spirit and liberality.

It will be held in lasting and grateful remembrance, and we hope to erect on our campus a memorial that will tell the story to coming generations.

I should like to have the Club know that a larger proportion of the Standard subscriptions have been paid than of that of any other class up to this date. There has been paid by your members $14,020.

This large proportion, much larger than we could demand, has been paid with much cheerfulness and kindness and with so many expressions of interest as to make my own work of collection easy and delightful.

Yours very truly,
T. W. Goodspeed, Secretary"

THE END

The Fruits of Wisdom

Happy is the man who finds wisdom,
And the man who obtains understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
No treasure can compare with her.
Long life is in her right hand;
In her left are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to those that lay hold upon her,
And happy is everyone who holds her fast.

(3:13–18)

WRITERS
CONTINUED FROM PAGE 57

William Bernard Ziff; publisher (Ziff-Davis) is the author of The Rape of Palestine (1938), The Coming Battle of Germany (1942), The Gentlemen Talk of Peace (1944), and Two Worlds (1946).
Leon Zolotoff (Dr. A. Klarman): From Vilna To Hollywood (1932).

THE END
Conservative Judaism is the youngest of the three groups of Jewish religious expression in Chicago. It took root and developed here in the last thirty-five years. Its growth has been characterized by the vigor that goes with youth.

In 1944, on the occasion of the observance of Rabbi A. L. Lassen's ministry of twenty-five years in Congregation B'nai Zion, Rabbi Solomon Goldman wrote:

"Conservative Judaism has been making its way but slowly west of the Alleghenies. In the vast centers of Jewish life, in the eastern states, the great personality of Dr. Schechter and the illustrious faculty with which he surrounded himself shortly after his arrival in the United States in 1902, soon made themselves felt. Those eastern communities became aware only after a year or two that a new religious movement had been launched and intuitively, many began to feel that that was what they had been looking for. . . . The Alleghenies obstructed the view of the Jewish community west of them. They did not see, did not know and did not hear. In the Midwest and far West, Conservative Judaism has had a slow, halting and faltering beginning."

However, once the start was made, the growth of the movement proceeded vigorously and with certainty.

Conservative Origins

Of the sixteen Conservative congregations in Chicago today, five or six trace their origin as Conservative institutions, or their transformation into this type of synagogue, to the second decade of this century. These are the oldest congregations in the group.

The Anshe Emet Synagogue, founded seventy-five years ago, in 1918 appointed as its rabbi, Joseph Hevez, a graduate of the Jewish Theological Seminary of America, who served until 1946. He was succeeded by Rabbi Philip A. Lang, another Seminary graduate, 1920-29. Rabbi Solomon Goldman's coming to Chicago in 1929 and his brilliant ministry dramatically brought Conservative Judaism to the attention of the Chicago Jewish community, and was a major factor in its spread in the years that followed. Under Rabbi Goldman's leadership Anshe Emet became one of the leading religious institutions in the country.

In 1917 the South Side Hebrew Congregation, founded some seventy years ago, called to its pulpit Rabbi Joseph H. Margolis, a Seminary graduate. Its present spiritual leader, Rabbi Morris Teller, has been in Chicago since 1926.

Rabbi A. L. Lassen became the spiritual leader of Congregation B'nai Zion of Rogers Park in 1919, when the congregation was established. He served for a quarter of a century, and in this period was instrumental in helping to organize several other Conservative congregations, and in founding the Chicago Branch of the United Synagogue and the Women's League. When he was appointed Rabbi Emeritus in 1945, the Congregation called to its pulpit Rabbi Henry Fisher.

The Logan Square Congregation, now thirty years old, called its first Conservative rabbi when it invited to its pulpit in 1916, Rabbi E. Charles Sydney. He was followed by Rabbi Benjamin H. Birnbaum, now of Congregation Ner Tamid, who served at Logan Square from 1929 to 1941. Rabbi Maurice A. Lazowick succeeded him and is its present spiritual leader.

Humboldt Boulevard Temple has been a Conservative synagogue for thirty years. Among its rabbis have been Israel Eichenstein, Joseph Hevez, Max Kadushin, David Graubart, and Morris Gutstein. Its present incumbent is Rabbi Louis Sacks.

Congregation Rodfei Zedek of Hyde Park, organized in 1916, followed the modern Orthodox tradition under the leadership of Rabbi Benjamin Daskal from 1918 to 1948. It has been under the leadership of Rabbi Ralph Simon, a graduate of the Seminary, and it is properly looked upon as a stronghold of Conservative Judaism."

By RABBI JACOB HOCHMAN

More recent Conservative congregations in Chicago are Temple Israel of Austin, S. Z. Fineberg, Rabbi; Congregation Ner Tamid, Benjamin H. Birnbaum, Rabbi; Congregation Anf Bchod, Melvin Rush, Rabbi; West Suburban Temple, in Oak Park, Monroe J. Levens, Rabbi; North Park Congregation, Morris Gutstein, Rabbi; Laundale Conservative Synagogue, Garbon G. Rosenstock, Rabbi; North Suburban Synagogue Beth El in Glencoe, Maurice Klar, Rabbi.

The Laundale and Glencoe congregations were founded in the fall of 1946. This year three long-established congregations affiliated themselves with the United Synagogue: Temple B'nai Israel of Chicago, Kehilat Jeshurun Synagogue, Philip Graubart, Rabbi; and Congregation Or Chodosh of Englewood, Carl Castle, Rabbi. Congregation Anf Bchod of Waukegan called to its pulpit several months ago its first Seminary Rabbi, Monfred Harris, and affiliated with the Chicago Council.

The earliest Conservative congregations in Chicago, even some of the Reform congregations, developed out of Orthodox synagogues. Later, new congregations were organized which from the very first were Conservative.

Recent Congregations

The earliest Conservative congregations in Chicago, even some of the Reform congregations, developed out of Orthodox synagogues. Later, new congregations were organized which from the very first were Conservative.

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COMMUNITY CENTERS
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The second project is the Golden Age Group, which now embraces six groups with a membership of over three hundred people. There are three such groups at the J.P.I., one at the Max Straus Center, one at K.A.M. Temple in Hyde Park and one at the Agudas Achim Congregation in the Uptown area.

This program takes for granted the need for bringing pleasure and happiness to all individuals. However, the focus is on the development of attitudes and techniques which will help aged individuals to function as productive and happy members of society. The program which began in 1946 under the chairmanship of Mrs. Arthur M. Oppenheimer, president of the Woman’s Auxiliary to the Jewish Community Centers of Chicago, and a member of the Board of Directors, has already demonstrated real worth in contributing to the happiness of old people. Considering the tremendous increase in this proportion of our population the importance of this program is self-evident.

Camp Chi

Another important activity is Camp Chi, the girls’ camp of the Jewish Community Centers, with a capacity of 112, located at Loon Lake, Antioch, Illinois. The camp has been recognized as one of the leading camps of a Jewish Community Center. A Board Committee under the chairmanship of Jerome Goodman and two other committees under the chairmanship of Mrs. Walter E. Heller and M. R. Rosen are devoting a great deal of time and attention to plans for the erection of a new camp which will have a capacity of 200 girls.

The Jewish Community Centers of Chicago have been fortunate in the interest and financial support given to it by two outstanding women’s organizations, for more than a quarter of a century. The Women’s Auxiliary to the Jewish Community Centers of Chicago, with a membership of almost 1,000 women, of which Mrs. Arthur M. Oppenheimer is president, has played a vital role in the life of the Centers. Equally interested and contributing vitally to the development of the Centers has been the Institute of Women’s Clubs with a membership of approximately 500 women, of which Mrs. Myer N. Rosegarden is the president. The project of special interest to both organizations is Camp Chi.

The Jewish Community Centers, under the able leadership of its president, Alan J. Altheimer, is addressing itself to many problems that confront American Jews today. The officers and members of the Board have participated in national, regional and local conferences, under the auspices of the National Jewish Welfare Board, to clarify and define the role of the Jewish Community Center in American Jewish life. Members of our Board played an important
ASSOCIATIONS

Associated Talmud Torahs (Orthodox and Traditional)
3951 W. Wilcox—Van. 3964
Rabbi M. B. Sacks, Executive Director
Rabbi L. C. Minhinik, Educational Director
United Synagogue of America—Chicago
Council (Conservative)
72 East 11th St.—Wab. 6966
Rabbi Jacob Hookman, Director
Chicago Federation of Reform Synagogues
72 East 11th St.—Wab. 8943
Rabbi Phineas Smoller, Director
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72 East 11th St.—Har. 5570
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College of Jewish Studies
72 East 11th St.—Har. 5570
Dr. Samuel Blumenfield, President

CONGREGATIONS

(AND SENIOR RABBI)

ORTHODOX

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3760 Pine Grove—Buc. 1423
Solomon Goodman
Congregation Am Echad—Chicago
814 E. 81st St.—Tri. 2660
Melvin Rush
Congregation Am Echad—Waukegan
330 Sheridan—Waukegan
Monford Harris
Congregation B'nai Israel of Austin
5435 W. Jackson—Col. 9571
Shlomo Z. Fineberg
Congregation B'nai Zion
1447 Pratt Blvd.—Hol. 2161
Henry Fisher
Congregation Rodfei Zedek
1022 E. 54th Pl.—Pla. 2244
Jewish Home
Humboldt Blvd. Temple
1908 N. Humboldt—Alb. 7194
Louis Sacks

Kehillas Jeshurun Synagogue
3707 W. Ainslie—Key. 7776
Philip Graubart
Lawndale Conservative Synagogue
1332 S. Halsted—Key. 7100 (Mr. Bass)
Rents quarters from Anshe Zitumor
Gershon G. Rosenthal
Logan Square Cong Shaar Zedek
3135 W. Fullerton—Spa. 3321
Maurice A. Lazwick
Ner Tamid Cong of North Town
2754 W. Rosemont—Hol. 6090
Benjamin H. Birnbaum
North Park Cong Shaar Tikvah
5800 N. Kimball—Ind. 9939
Morris A. Gustein
North Suburban Beth El
Services at Winnetka Masonic
Temple—Winnetka
Maurice Kiers
Oh B'nai of Englishwood
702 W. Englishwood
Carl Castle
South Side Hebrew Congregation
7359 Chappel—Pla. 7375
Morris Teller
West Suburban Temple
414 W. Lake St.—Oak Park—Village 8278
Monroe J. Lewis

REFORM

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3228 West Palmer—Bel. 6001
Paul Gorin
Chicago Sinai Congregation
3242 Hyde Park—But. 1600
Louis L. Mann
Emanuel Congregation
701 Buckingham Pl.—Lak. 6907
Felix A. Levy
Fiftieth Reformed Congregation
1027 Hyde Park Blvd.—Pai. 8989
Eric Friedland
K. A. M. Temple
920 East 50th St.—Key. 5824
Jacob J. Weinstein
North Shore Congregation Israel
840 N. Vernon—Glencoe—Glen. 725
Edgar Slavin
South Shore Temple
7215 S. Jeffery—Pai. 5275
G. George Fox
Temple Beth Israel
4850 N. Bernard St.—Jun. 0915
S. Felix Mendelsohn
Temple B'nai Jehudah
1920 S. Ashland—Hay. 0488
Norman H. Diamond
Temple Emanuel—Jewish Israel
1100 Hyde Park—Ken. 0155
Morton M. Bezem
Temple Judah
1227 S. Independence—Cra. 0685
Temple Minookah
California at Sherman—Cap. 8717
Joseph M. Strauss
Temple Mishpah
1615 Morse Ave.—Rog. 4700
Jacob Singer

Temple Shalom
5460 Lake Shore Dr.—Lak. 4707
Louis Bintrck
Washington Blvd. Temple
25 N. Clark—Key. 1212
W. Gunther Plaut

LIBERAL

Hyde Park Liberal Congregation
1442 E. 55th St.—Hyd. 0901
Albert Wolf
Temple Ezra
1026 W. Wilson—Lon. 9253

ORTHODOX

Achel Yavne V'Ohel Iluchok
4900 W. Adams St.—Key. 7308
Solomon Goodman
Adas B'nai Israel
3515 Douglas Blvd.—Roc. 5155
Jacob Naiman
Adas Hapoel Haletz
1107 Independence—Key. 5916
Shelome Rapoport
Agudath Achim Anshe Maar
1612 S. Hamlin Ave.
Saul Sachs
Agudath Achim North Shore
5029 Kenmore Ave.—Lon. 0435
S. T. Swinry
Agudath Achim South Shore
7845 Muskegon Ave.—Sou. 7085
Abraham Danzig
Agudath B'nai Erets Israel
1418 S. St. Louis Ave.—Roc. 2811
Samuel Stamper
Agudath Chadab
6041 Winthrop Ave.—Sun. 5161
Harold Shusterman
Adagath Jacob
1813 S. Kedger Ave.
Ahavas Achim
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Ahavas Israel
1210 N. Campbell
Anshe Chonok
1526 S. Millard Ave.
Max Belonsky
Anshe Chudakov
1519 S. Hamlin Ave.
Moses A. Kolber
Anshe Cohrin
1621 S. Ridgeway Ave.
Anshe Kanczes Israel
5411 Douglas Blvd.—Roc. 5703
Ephraim Epstein
Anshe Karratshub
3146 W. 15th St.—Roc. 2558
Anshe Lebovitz
1500 S. Drake Ave.—Roc. 5634
S. Echt
Anshe Leshem Ve-Lebeshaw
1216 S. Sawyer Ave.
Anshe Mikraich
627 W. Patterson St.—Buc. 7605
David Kaplan
Anshe Odeess
1023 S. Lawndale—Roc. 5417
H. Landau

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CONSERVATIVE
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Principle and Practice

The aim of Conservative Judaism as stated in the preamble of the Chicago Council's constitution is:

"... to so guide the American-Jewish community that it will retain the best of the traditional form and spirit of our heritage, in as thorough an American and modern setting as possible. Conservative Judaism is not to be understood as conservative in the sense that it is static, unchanging and unmindful of the modern scene, but rather as conserving the values and forms that are essential to our preservation as a distinct group and the enrichment of our lives."

A modern trained rabbinate, sermons in English, mixed pews, late Friday night services, prayers in English translation as well as in Hebrew, modern Hebrew schools, active women's men's and youth groups, a staunch Zionism, a modern approach to scholarship and theology, and with all that, a reverence for Halacha and the tradition, are some of the characteristics of the Conservative expression in the synagogue.

The movement draws its inspiration from the Jewish Theological Seminary of America in New York City, founded sixty-one years ago, reorganized in 1902 by Solomon Schechter, and at present headed by the renowned scholar, Dr. Louis Finkelstein. The alumni of the Seminary and other Conservative rabbis who received their training elsewhere are organized nationally in the Rabbinical Assembly of America, and Conservative synagogues from all over the country are similarly banded together in the United Synagogue of America. These three bodies—the Seminary, Rabbinical Assembly, and United Synagogue—constitute the national Conservative movement. Branch offices are located in New York, Boston, Chicago, Philadelphia, Los Angeles, Newark, and Washington, D.C.

Conservative Council

In the 20's there already existed in Chicago a branch of the United Synagogue of which Charles Oliff and the late Thomas Pizer served as presidents. An office was maintained, headed by a professional director, but the depression forced its closing.

In 1941, the Chicago Friends of the Jewish Theological Seminary of America was organized with Samuel Wolberg as the president. Out of this there developed the Chicago Council of Conservative Synagogues, headed again by Wolberg. Soon after its organization, it had as its director, Rabbi Morris Demberowicz, who was followed by Rabbi Stanley Rabinowitz. In 1946 the writer assumed the duties of the office.

In 1947 the name of the organization was changed to Chicago Council, United Synagogue of America, to indicate more clearly the integral relationship of the local group with the national movement. Following Wolberg in the presidency were Leon Silverstein, 1943-46, and Reuben H. Kalman, 1946-48. The present officers are: president, Daniel D. Glasser; vice-president, Maxwell Abbell and Louis Winer; recording secretary, Earl W. Jimerson.

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1615 S. Homan Ave.
Louis Chaimowitz

Anshe Skolom
754 Independence—Nev. 0966
Solomon P. Weisberg—Chairman
Anshe Sion—Veilin
1392 S. Homan Ave.—Cra. 5830
Isaac Caplan

Astereth Israel Amite Tiktin
1230 S. Millard Ave.
J. Chaananman

Astereth Israel Nussach Sford
1285 N. Bell Ave.
Alex Praxidian

Astereth Zion
1192 N. Spaulding—Bel. 5593
Austen Community Center
116 S. Central Ave.—Aua. 9828
Louis J. Lenzfield

Austria Galicia Anshe Sford
1257 N. California—Brun. 1593
Moses Eisenstein
Beth Abraham
5501 University Ave.—Mid. 2116
Beth El Congregation
7612 N. Rogers Ave.
Jacob Pickney
Beth Etziah
4001 S. Drexel Blvd.—Kan. 5407
David Tanakind
Beth Hamidrach Medigol Anshe Doron
5545 Greenwood Ave.—Ful. 4490
Eliezer R. Miskin
Beth Hamidrach Medigol U'B'nai
Jacob Anshe Luknik
5405 Douglas—Rec. 5909
Zev Wm. Weis

Beth Hillel V'Nachalath Moshe
5845 N. Lamon Ave.—Ave. 4466
S. Schottland
Beth Israel Anshe Yavne
5805 W. 14th St.—Rec. 5883
Julius D. Goldman

Beth Itachke
4945 N. Drake Ave.—Irv. 6410
Isaac Siegel

Beth Jacob
1835 S. Rosencrans Ave. Law. 2425
D. Charnowitz

Beth Jacob Feder
4020 N. Kimbell Ave.—Ind. 7749
Eskell L. Lehrfield

Beth Joseph South Shore
1508 E. 70th St.—Pal. 0999
S. Storr

Beth Sholom Anshe Kros
5540 W. 15th St.—Rec. 2388
Nechamie Robinson

Beth Sholom of Rogers Park
1233 Pratt Blvd.—She. 4190
Jacob Nathan

Beth Tito
3051 Haddon Ave.

B'nai B'rith
2660 E. 75th St.—Seg. 5592
Paul Bender

B'nai David
2700 Haddon Ave.

B'nai Israel
1353 Sedgwick St.—Lin. 3086
El Raganenburg

B'nai Israel
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& Aberdeen
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1241 Independence—Rec. 8495

B'nai Jevudah Congregation
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Labe Twerisky

B'nai Moshe
908 S. Paulina
Shlomo Kaganov

B'nai Moshe Leib Anshei Antopol
1308 S. Christiansa
Sam Shapiro

B'nai Sholom
9245 Ainslie St.
S. Yampol

B'nai Sholom of Garfield Park
4335 Harrison St.
Benj. Balm

B'nai Studebav
1085 N. Richmond St.
PereiT Dieman

B'nai Zion
2338 Armitage Ave.

B'nai Zion
825 N. Hamlin Ave.—Bel. 5884
A. S. Lopin

Chabad Kehilat Ve-Colhnm
1628 S. Trumbull Ave.
S. Tarasow

Chevra Kadisha Machnekei Hades
4226 W. 11th St.
Chaim Melech

Chicago Loop Orthodox Synagogue
16 S. Clark St.
Elias Garsn

Derush Tov
7215 Crystal St.—Arm. 0642

Keras Israel
1300 N. Artisan Ave.—Arm. 5570
Israel Miller

Keras Israel Anshe Moshe
1800 S. Ridgeway Ave.
Louis Kaplan

Hagro Anshe Wilno
8901 W. Congress St.—Van. 8854
Solomon Zdansak

Hyde Park Community Center
5227 Sh. Blackstone Ave.—Mid. 8883

Knesses Israel
1500 N. Maplewood Ave.
Eichson P. Gordon

Kehilath Jacob
3727 Douglas Blvd.—Cra. 4829
Joseph Kagan

Kesser Maassir of Rogers Park
6418 Greenview Ave.—Seg. 5370

Knesses Israel Nusach Sford
1306 Independence—Cra. 3764
Aaron Rine

Lakeview Anshe Sholom Center
540 Melrose Ave.—Bit. 0611
Herman Davis

Lev Somach
1500 S. Springfield—Rec. 7283
Henach Twersky

Moor Chaim
948 N. Rockwell St.
Alex Blumoff

Mikro Kodesh Anshe Lida and Pimak
1255 S. Lawndale Ave.
Abraham L. Schur

Nehama Israel of Logan Square
9449 Altgeld St.—Alb. 4495
Mishne U'Gemorah
5513 Douglas Blvd.
H. Schachanovitz

Mount Sinai
4828 N. Kedzie Ave.—Jn. 9881
Adam Neuberger

Nacht Luth Jacob
1500 S. Christiansa—Cra. 4492
Osias Eisenstein

Nusach Ari of Albany Park
4706 N. Monticello Ave.

Ohel Jacob Anshe Koven
1448 S. Hamlin Ave.
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Ohir Israel
4786 N. Kedzie Ave.
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1653 S. Harding Ave.
Isaac Small

Ravenswood Hebrew Congregation
2522 W. Almstoe St.

Sharei Shalom Anshe Sford
3236 Crystal—Alb. 8894

Hyman I. Yudkovsky
Sharei Shomayim Anshe Roumania
5644 Douglas Blvd.—Rec. 6502
H. Goldstein

Sharei Tfilta B'nai Remen
1256 S. Kedvale Ave.—Law. 8294
Abraham M. Herschberg

Sharei Torah Anshe Marov
1201 S. Sawyer Ave.—Rec. 8292
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1445 S. Hamlin Ave.—Law. 8094
H. Melsches

Southtown Hebrew Cong.—Anshe Emet
7142 S. Radne Ave.—Rad. 4955
Jacob S. Rich

Tiphereth Israel Congregation
6026 W. Van Buren St.
Boruch Rabinovitch

Tiphereth Mechas
1302 S. Spaulding Ave.
Morris C. Goldweig

Tiphereth
1544 N. Wolcott—Kum. 1590
Moses Kahn

Toschei Shabbos
1356 N. Learritt St.

United Pavalitcher Congregation
6022 Douglas Blvd.

Woodlawn Hebrew Congregation
6219 S. Cottage Grove—Dov. 0947
Samuel S. Berger

Young Israel of Chicago
1407 S. Hamlin Ave.

Zeman Zedek Ve-Cheravoth Tfillim
1499 N. Talman Ave.
I. Perlestein

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role in the development of a set of principles for the Jewish Welfare Board which will help guide the development of the Jewish Center movement throughout the nation.

Principles and Program

It may be of interest to examine this set of principles which was adopted at the last Annual Meeting of the National Jewish Welfare Board held in Chicago in May 1946.

Preamble. The individual American Jew is identified with every phase of American life and is politically, economically, culturally and intellectually a part and parcel thereof. In addition, he recognizes certain aspects of life which concern him as a Jew. The Jewish Community Center is an agency with which he identifies himself voluntarily to satisfy his needs.

Article I. Jewish content is fundamental to the program of the Jewish Center. In its total program the Jewish Center seeks to develop and enrich human personality and group association. To that end, all resources and skills of informal education and leisure-time planning should be employed.

Article II. The Jewish Center should fulfill its Jewish purpose, although participation in the Jewish Center is open to all inhabitants of the community.

Article II. The functions of the Jewish Center include:

A. Service as an agency of Jewish identification.

B. Service as a common meeting ground for all Jews: Membership is open to the entire Jewish community, no one to be excluded by reason of Jewish doctrine or ritual, or because of his political or social views.

C. Service as an agency of personality development: Jewish religion and tradition and the ideal of American democracy both emphasize the well being of the individual. The Jewish Center is motivated by the same objective. The total needs of the individual, his interests and capacities for growth, and his needs for meaningful Jewish living in particular, are basic to the method and content of the Jewish Center program.

D. Furtherance of the democratic way of life: This objective should be emphasized through the program of Center activities and be reflected in the structure and functioning of the Jewish Center.

E. Assistance in the integration of the individual Jew as well as of the Jewish group, into the total American community: The Jewish Center aims to be an instrumentality of the Jewish people through which they may make a significant contribution to American culture. The Center stimulates participation in the life of the total community.

Summary. The Jewish Center fulfills these functions through (1) a dynamic flexible program of recreation and informal education for the entire Jewish community, and (2) the use of the group work method. Professional leadership should be particularly trained to understand and meet the interests and needs of the Jewish individual, Jewish groups and the Jewish community, there being a direct relationship between the

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money for relief to the survivors, and for gala receptions for the soldiers returning from war. These activities were carried on with true Jewish enthusiasm.

Post-War Program

Now, after the second World War, the 600 landesmanhaftens in Chicago are on guard in the battle for the future of the Jewish people. Most of the towns and villages where the devoted members of the organizations were born have been wiped off the earth by the ruthless, merciless fascist enemy. The landesmanhaftens have taken on as their holy mission responsibility for aiding in the rehabilitation of the remnants of Jewry, to help them establish their rights as citizens in every country of the world and to secure wherever they are. The landesmanhaftens now work unitedly as a Folk Division within the American Jewish Congress, for the Jewish National Fund, Jewish Welfare Fund, the Federation for Polish Jews, Ambulanze, etc.

The Folk Division of the Welfare Fund undertook to raise a quota of one million dollars in their drive this year. Each landesmanhaft is asked to contribute between 500 dollars and 15 thousand dollars in the Folk-Division drive.

Before the Welfare Fund officially launched its drive for 1948 many landesmanhaftens made independent contributions for jocps and ambulances for the Hagana, towards the Freedom Train for Israel drive to which they gave generously of medical supplies, food, and money. They also contributed heavily to the Red Mogen David (Palestine Red Cross).

Unity and Security

So the landesmanhaftens in Chicago go on with their wonderful, constructive activities. The form of their work has changed. No longer centering on aid to individual small towns, but rather on aid to Jewry everywhere, but the soul of their work remains intact: Israel has added to the scope of their activities, and they have undertaken action for Israel with the decision, loyalty and understanding typical of them through the years of their existence.

The landesmanhaftens are among the most democratically managed organizations in Jewish life. They are built on a broad base, taking in people of the most diverse political groups and from all walks of life, taking in all religious elements, people from the ‘right’ and ‘left’ men and women. There are no narrow partisan disputes at their meetings, political debates and disagreements. All discussion is centered around the program of constructive aid, financial and moral. All speak one language—the language of brotherly assistance and solidarity and of Jewish freedom and security.

It is important to stress, that precisely at this time, when the future of the Jewish people is being decided upon by the events and the deliberations of the United States, the landesmanhaftens are playing an important role and are taking their rightful place, together with all influential organizations in the Jewish community in Chicago. They are playing a new role, as a mighty and important factor in the general Jewish life of the country.

THE OPPRESSED IS BRETHREN TO THE OPPRESSED

The following is taken from “History of the Jews of Chicago,” edited by Hyman L. Maletz and published by the Jewish Historical Society of Illinois:

“The Jews of Chicago needed no appeals to make them appreciate the boon of freedom. They had suffered from oppression in Europe and realized the supreme importance of perpetuating free institutions. Many of them had belonged to the German Revolutionists who during the year 1848 gave promise for a time of over-throwing their oppressive rulers and inaugurations a constitutional regime, and had failed here after these promising efforts were crushed out. Those who were already settled in Chicago watched the developments in Europe during the exciting days of 1848 with the closest interest and some even felt a desire—as Dr. Isaac Wisch of Cincinnati tells us in his autobiography he felt—to return and add their strength to the forces fighting for human rights overseas.

“It was natural therefore for the Jews of Chicago to feel from the very beginning the wrong of slavery and its menace to the life of the nation. In the first sharp phase of the struggle, sentiment in Chicago as throughout the North, expressed itself in firm opposition to the enforcement of the fugitive-slave law which required the giving up to a United States Marshal of all slaves who had run away from their masters when such slaves had succeeded in reaching a ‘free soil’ state.

“Accordingly, in the early 50’s in Chicago, it was common sight to behold a marshall struggling to get escaped slaves away from crowds that insisted upon protecting them and preventing their return to their masters. Michael Greenebaum (a tailor who had come to America only seven years before, in 1846—Ed) seems to have been the hero in one of these encounters. Leopold Mayer wrote of the affair in the Chicago Times-Record:

“It was sometime in 1858 when a United States Marshal, on the corner of Van Buren and Sherman streets, arrested a poor devil of a negro as a fugitive. A crowd of citizens, led by Michael Greenebaum, liberated the prisoner and on the same evening a big meeting was held to ratify this act. The enthusiasm in this meeting reached its highest pitch when “Long John” Wentworth entered the hall and publicly declared from the platform that he would be with us in resisting the enforcement of this barbaric law.’’

THE END

The landesmanhaftens bridge on the one side, the centralized relief activities and community leadership and on the other, the folk-masses who can contribute so much to increasing the democracy in Jewish organizational life, and toward the goal of unity for which we strive.
A DIVERSE PEOPLE AND UNITY

The occasion of the dedication of the first Jewish hospital in Chicago in 1867 was one for parade and speeches. The speakers were the mayor of Chicago, the Honorable J. B. Rice, Godfrey Snydacker, and Henry Greenebaum.

Greenebaum stated the principles of the hospital: "Although reared and maintained by Israelites, no distinction shall be made on account of denomination, nationality, or race, and there shall be no distinction on account of color. Its charity shall be as broad and as expansive as the firmament of Heaven, the same charity which has accompanied Israel and survived with it the persecutions and prejudices of centuries upon centuries."

Snydacker spoke a profound thought which still is vital today, some eighty years since then:

"Hailing from one venerable family, whose pedigree branches back to the remotest ages, whose history dates back almost as far as historical records reach, we have been born and bred according to a decree of an all-wise Providence under different zones and climates, and in consequence of the different impressions received in our childhoods, and in consequence of the various modes of our education, we differ in our views and manners, in our political and religious opinions and theories, and owing to these manifold differences, together with our various positions of life, we are generally estranged from each other.

"But here on this sacred soil of true charity, in the realm of genuine humanity, we meet as brothers in their old home, we are divested of all differences of opinion, we manfully shake hands with each other as sons of one Father, no matter whether our cradle stood on the shores of the German and Baltic seas or on the banks of the Rhine and Danube, and a ray of pure joy and unmixed fidelity vibrates through our hearts as though they were one, at the task which we undertake today."

THE END

Strangers and Aliens

"You shall not injure or mistreat an alien or stranger among you; for you were once strangers yourselves in the land of Egypt."

(Exodus 22.20)

"And if a stranger is living with you in your land, you shall not harm him; you shall treat him like the native born among you and love him as one of your own, since I, the Lord, am your God, for you were once strangers in the land of Egypt."

(Leviticus 19.33, 34)
Mount Sinai Hospital of Chicago is approaching its 30th year of service to the community. Its existence is closely bound with the fibre of Jewish communal life. Those who founded the hospital possessed a feeling of genuine social consciousness and kindliness to humanity, and for that reason the articles of incorporation provide a hospital for:

"... Orthodoxy and any other Jewish patients, and patients of all other creeds, who may desire admission either without any charge at all or at such fixed charges as may be determined by its Board of Trustees to be required in order to defray the cost of conducting such hospital, but without any profit to the same."

Mount Sinai was born during World War I, in 1918, as a 65-bed hospital. Practically all of the medical staff, and about fifty percent of the student nurses are Jewish.

In 1922 the hospital affiliated with the Jewish Charities, and in 1923 the Board embarked upon its second campaign to raise funds to enlarge the building. Through a united campaign, in which the Charities assisted materially, the hospital obtained $1,150,000 for building purposes. On June 14, 1925, impressive cornerstone-laying ceremonies, participated in by Governor Henry Horner, Mayor Dever, Jacob Leob and Morris Kurtan, were conducted. The new building, designed to accommodate 200 patients and to provide facilities for a free clinic, was opened in 1926.

Further Expansion

The new building, too, became too small, and in 1937 an additional floor was built. The building was further enlarged in 1942 when a major $300,000 addition was constructed. This provided a clinic of three floors and additional floors for private patients. Also, other auxiliary facilities were provided for the laboratories, dining rooms, and kitchens.

Through the generous support of the Henry Davis "400" Auxiliary, a special children's section was included in the 1942 building program which was designed to provide the most scientific hospital facilities for the care of sick children. This design included individual cubicles for the children, to eliminate cross-infection. The effectiveness of this type of children's ward was particularly well demonstrated during the 1943 polio epidemic, when the Board of Health facilities were inadequate to meet the needs created by the great catastrophe, and Mount Sinai hospital's entire children's ward was converted into an isolation section for the care of the victims of infantile paralysis.

The hospital today consists of the beautifully landscaped main hospital building, 11 stories high, containing 300 beds, and 40 basins assigned to the newborn. It maintains a free clinic where approximately 200 patient visits are made daily.

During 1947, before the new addition was completed, 10,206 patients were admitted to the hospital proper, of which 7,295 were private, paying patients; there were 1,707 newborn babies. In addition, 4,952 sick and injured persons were treated in the emergency ward; 170,362 laboratory tests were made; and 11,782 X-Ray examinations and treatments were rendered; 6,599 surgical operations were performed; 17,859 physical-therapy treatments were given; 96,588 drug prescriptions filled. The average number of patients in the hospital per day was 238, and the average stay was 9 1/2 days.

Hospital Management

The hospital is governed by a Board of Directors of 23. In order that the Board may act more effectively, it is subdivided into committees, each committee representing one phase of the hospital activities.


The medical staff is organized into a formal body to consider the various medical problems and is subdivided into committees which serve an advisory capacity to the Board on professional matters.

CONTINUED ON PAGE 92
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CONSERVATIVE
CONTINUED FROM PAGE 29
secretary, Irving Mann; financial secretary, Joseph W. Horwich; and treasurer, Benjamin H. Rubenstein.

The Council aims to unite the efforts of its member congregations in certain areas of activity for the purpose of furthering the Jewish cause, as seen from the Conservative point of view. It stimulates the organization of new congregations, and the affiliation of others which wish to develop along Conservative lines. In the last several years, it has helped a number of communities in the Midwest to develop Conservative congregations under the leadership of rabbis who are Seminary graduates. Among these communities are Grand Rapids, Michigan; Evansville, Indiana; Green Bay, Wisconsin; Benton Harbor, Michigan; and Waukegan, Illinois. Beginning with 1946, the Council has conducted High Holiday services for young people in the Lawndale, Albany Park, and Rogers Park communities.

Camp Ramah

Last year, the Chicago Council made history by establishing the first educational camp in the synagogue world. A beautiful camp site in the North Woods of Wisconsin was purchased by the Conservative congregations of Chicago, and operated for the first time last summer as Camp Ramah. Attending the eight-week camp season were one hundred boys and girls, ten to eighteen years old. The program was conducted in cooperation with the Teachers Institute of the Jewish Theological Seminary, and the official language of the camp was Hebrew. The success of Camp Ramah exceeded the most hopeful expectations. This year the number of applicants exceeded our ability to accommodate them. A Camp Ramah of New England has been established this season by the New England Branch of the United Synagogue, modeled after Chicago's camp. Similar camps are being projected for other parts of the country.

For the past five years the Chicago Council has been conducting annual campaigns to raise funds for the joint program of the Seminary-United Synagogue-Rabbincal Assembly, Serving as general chairman in these efforts have been Samuel Wolbars and Maxwell Abell, with Reuben R. Kaufman as the chairman for the forthcoming campaign this fall. Abell, a member of the Seminary's Board of Directors, is now the chairman of the Planning and Campaign Committee for the Conservative movement nationally. The history of the Chicago campaigns show a steady increase in the funds contributed by the local congregations to the program of the movement.

Member Organizations

Associated with the Council are the Chicago Council of Conservative Rabbis, the Conservative Synagogue Youth Council, the Chicago Federation of Conservative Men's Club's, and the Central Branch of the National Women's League.

The Central Branch of the Women's League, consisting of twenty-one Chicago Sisterhoods and eighteen more in the region,
MOUNT SINAI
CONTINUED FROM PAGE 97

Auxiliaries and Volunteers

The Auxiliary organizations constitute an important part of Mount Sinai hospital. Its members perform a threefold service: (1) they act as volunteers in the clinics, wards, service rooms and emergency room; (2) they act as guides, hostesses, and receptionists at special hospital functions; and (2) they provide funds for some hospital or clinic activity of special interest to them.

Due to the rapid increase in the size of the hospital without a parallel increase in nursing personnel, the work of the nurses during the war had been supplemented by the voluntary services of the Red-Cross-trained Nurses' Aides, the Gray Ladies, and other volunteers, who rendered approximately 30,000 hours of service during each of the war years. Their devoted efforts made it possible to maintain a high standard of friendly and nearly perfect service to patients, which on frequent occasions received unreserved praise.

The Woman's Board was created a few years ago to promote the interest of the hospital, to assist the Board of Directors in certain hospital work, and to coordinate the work of the various auxiliary groups and thus make their services most valuable and effective. Latterly, the Woman's Board assumed much interest in the School of Nursing, in the volunteers, and in the problem of recruiting student nurses.

Medical Staff

In telling the story of Mount Sinai hospital, it is interesting to relate how the Medical Staff came into existence. The first meeting to consider Staff organization and appointments was held on April 5, 1919, at the Great Northern hotel. Invitations were issued to the Boards of twelve prominent physicians to meet with Ignatius Barnard, president; Mrs. Reis, secretary, and Morris Kurtzton.

This group formed the nucleus of the embryonic medical staff. Dr. Maurice Lew- lion was elected the first president of the staff, and was re-elected for ten years. At the expiration of those ten years, he was elected honorary president of the staff for life.

Dr. Mark Jampolis was elected vice-president, and Dr. Charles Newberger, secretary. This group—consisting of a Professor and an Associate Professor of Surgery at Northwestern university, an Assistant Professor of Obstetrics at the University of Illinois, a Professor of Physical Diagnoses at the University of Illinois, a Professor of Clinical Medicine at Loyola university, and an Assistant Professor of Pediatrics at Northwestern university—lost no time in organizing and subdividing itself into various departments and services. The following was the first Medical Staff announced by the Board:

Departments

- Surgery and Gynecology...Dr. Harry M. Richter, Dr. Alfred Strauss, Miss. Schrager.
- Obstetrics ........Dr. Charles Newberger, Dr. W. H. Rubovitis
- Medicine ..........Dr. Maurice Lewison, Dr. I. M. Trace

Pathology .................Dr. B. Grukkan
Dr. Mark Jampolis
Dr. A. Levinson

Urology .................Dr. G. Kolischer
X-Ray ..................Dr. M. I. Kalpan

A month later, May 4, 1919, when the hospital was dedicated, the staff was expanded to include 33 physicians, 19 of them attending men and 14 associates; the original 7 departments were increased to 11. In 1927, the number of physicians was increased to 14 divisions by the addition of a service for chest surgery and another for oral surgery; obstetrics and gynecology were separated into two divisions. As the hospital grew and progressed, the Pathological Laboratories and X-Ray Department were expanded and established on a more scientific plane. Well-qualified physicians were engaged on a full-time basis to head these departments; apparatus and instruments of precision were purchased. Research was made an important element in the work, and a training course for laboratory technicians was inaugurated.

Staff Today and War Aid

Today, the medical staff of Mount Sinai is composed of approximately 275 physicians, the majority of them specialists. These men and women give their time and services gratuitously to patients occupying beds in the public wards of the hospital. They also render professional services without charge to the patients registered in the clinic. The high caliber of the medical staff may be best described in that 48% of them are on the faculty of one or another of the medical colleges in Chicago.

The hospital is fully approved by the American College of Surgeons and the Council on Education and Hospitals of the American Medical Association for the training of the interns and residents.

The School for Nurses, established in 1919, now has 100 students enrolled in a full-time medical nursing course.

The student nurses are housed in a seven-story modern nurses' residence, constructed in 1947, with individual rooms for 220 persons, and fully designed for all educational facilities — classrooms, laboratories, and library. The school takes pride in that 100% of its graduates wear white coats in the country which was invited to participate in the U.S. Cadet Nurse Corps during the war.

As always, during World War II, Mount Sinai considered its obligations to the community and to the nation. Although it was operating at full capacity in serving civilian needs, it extended full cooperation to the military. Upon the request of the Office of Civilian Defense, it had equipped and set up a casualty station and organized emergency field medical squads to take care of the injured if some national catastrophe had occurred. Two hundred members of its medical staff and nurses served in the armed forces.

Research Contributions

Medical investigation and research are part of the hospital's regular program. The Board of Directors is engaged in a program of expansion of research facilities to take advantage of the particular talents of the hospital staff and thus contribute to the advance of scientific medicine. Dr. I. Davidsohn, the hospital pathologist and director of the laboratories, received national recognition for his research work, particularly in blood grouping, and funds are raised by the recently created Mount Sinai Medical Research Foundation to allow him and his associates to exercise this capability more fully.

Preventive medicine and medical teaching are likewise important phases of the hospital's activities. The Weekly Clinical Pathological Conferences, conducted on Fridays, are very well attended by staff and other physicians in the community, many of whom travel long distances to attend. At these conferences the interesting cases of the week are reviewed and fully discussed by the clinician, the pathologist, and the radiologist. This serves as a weekly medical audit and tends to function as a post-graduate course to the physicians in the community.

The X-Ray Department of Mount Sinai is a progressive and up-to-date section. Through the efforts of the late Dr. Max Koenig, German scientific work (2), who upon arrival in this country was appointed head of the X-Ray Department, Mount Sinai was the first hospital in Chicago to introduce spot radiograph examinations of the gastrointestinal tract. The department, now run by Dr. Julian Avenda, a pupil of Dr. Conray's, has also attained success in the diagnosis of skull and mastoid pathology. It was one of the first to render routine X-Ray service in the field of obstetrics by radiological pelvimetry. The publications which have emanated from the X-Ray Department cover a wide range of medical subjects. There was special attention given to X-Ray diagnosis of cancer.

In addition to the full-time physicians employed in the laboratories and the X-Ray Department, Mount Sinai is one of the few hospitals which employs full-time physicists, specialists in their field, in anesthesia and physical therapy. Their services are available to all hospital patients and to patients who wish to come to the hospital as out-patients for these special services.

The Physical Therapy Department distinguished itself during the 1943 polio epidemic in the city, in that it gave special care to the needs of post-polio subjects and particular and efficient services required by the polio patients.

Clinic and Services

The clinic represents an important phase of the general hospital activities. It is housed on three of the recently remodeled floors of the west building and is an integral part of the organization, both from the physical and the administrative aspect. Members of the hospital attending medical staff are also in attendance in the clinic.

In 1947, 3,259 individuals made 31,623 visits to the clinic; of these, about 24,886, or 78% were made by Jewish patients. More than one-half of the visits, or 23,883 were entirely free; in the others, a nominal fee of 25c-50c-75c was collected; 24,188 drug prescriptions were dispensed to clinic patients free or at a nominal 5c charge.

The social service department cooperates with the whole gamut of government, private, and charity agencies whose work ranges from handicapped children to old age assistance to achieve a good health program for the indigent sick.

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CONSERVATIVE
CONTINUED FROM PAGE 98
constitutes one of the strongest arms in the
movement. The local branch was founded
in 1918 by the late Mrs. Benjamin Davis
who served as its first president. Among
its devoted leaders in the earlier years were
Mrs. Lillian Gelbman, Mrs. Simon B. Brua-
sky, Mrs. Phillip M. Klafter, Mrs. Solomon
Goldman, and the late Mrs. Kahn. For a
period of seven years beginning in 1936,
Mrs. Phillip M. Yavitz served as president,
and the organization grew to a membership
of nineteen Sisterhoods. In 1945 Mrs. Milton
C. Lippitz, its present head, assumed leader-
sip, and the local branch was expanded
to include the Conservative Sisterhoods in
neighboring states.

Both the Central Branch and the individu-
al Sisterhoods have devoted their efforts to
further the program of the Synagogue and
the School, to encourage Jewish education
among the women, and to enrich and beau-
tify the home through the observance of the
Sabbath, festivals and ceremonies. Among
other activities, it has instituted an annual Torah Scholarship Fund to pro-
vide for the training of rabbis and teachers
at the Seminary. To achieve these ends, the
branch has perfected what is the best or-
ganized and most smoothly functioning
unit in the Chicago Conservative move-
ment.

The synagogue men's clubs, organized
in the Chicago Federation of Conservative
Men's Clubs, is headed by Louis Winer.
The Federation helps to develop the pro-
gram of the individual clubs and conducts
certain activities on a city-wide basis. One
of these projects has as its purpose the
building of cabins at Camp Ramah, so
that the number of campers can be con-
stantly increased.

The function of coordinating and stimu-
lating the development of the individual
synagogue groups in the area of youth
work is performed by the Conservative
Synagogue Youth Council, organized two
years ago. It is the Chicago branch of the
National Young People's League of the
United Synagogue.

Rabbinate
The rabbis meet regularly as the Chicago
Council of Conservative Rabbis, of which
Rabbi Morris Teller is current president,
to discuss and take action on matters of
concern to the synagogue and Jewish life.
The group is, in effect, the Chicago branch
of the Rabbinical Assembly of America. It
maintains a Beth Din, or Ecclesiastical Court,
of which Rabbi David Graubert is the pre-
siding officer. All Conservative rabbis in
Chicago are also members of the Chicago
Rabbinical Association which includes spiri-
tual leaders of all denominations.

The end of the first century of Jewish
life in Chicago finds the Conservative move-
ment vigorously on the scene, striving to
make its contribution toward the develop-
ment of an evermore satisfying Jewish life
in this metropolis. It faces the new century
with an awareness of the work not yet
done, a determination to do it, and a con-
fidence in the results.

THE END
In February of 1936 a group of Chicago Jews met together in the home of a Chicago attorney to discuss the little-known new Jewish region, "Birobidzhan." The hosts were Mr. and Mrs. Harry D. Koenig. Among the people present were Jacob G. Groshberg, Dr. Morris Lyshenham, Mrs. Louis Hamburger, Harry Zarbin, Idaore Isenberg, Mr. and Mrs. Samuel S. Kaplan, Mr. and Mrs. Arthur Weinreb, Morris Wulbert, Nicholas J. Pitzker, Dr. Julius Schaffner, and S. B. Koznaiko and his son Charles J.

The meeting was initiated by Koenig, who had been interested, while on a business trip to New York during which he attended a meeting of the newly-formed group there, and by Zarbin who had just returned from a visit to Birobidzhan "to see for himself."

Zarbin described a region of about twice the size of the State of New Jersey in a climate comparable to Minnesota and Maine, capable of supporting 4,000,000 people. He reported that the region, bordering on Mongolia and eighteen hours by rail from Vladivostok, which had been opened to Jewish settlers in 1928, had in 1934 been recognized as an Autonomous Region with five delegates to the Council of Nationalities — which corresponds to the Senate in our own country.

Zarbin further reported that in this new region, pioneered out of a wilderness by Jewish settlers, the official language was Yiddish, and that its ultimate goal was to become a full-fledged Republic and the Jewish cultural center of the Soviet Union. It was not intended as a competition for Palestine, nor as a solution for the Jewish problem outside of the Soviet Union. It was established under the internal "nationalities" program of the Soviet government.

The growth of so vital an institution as Mount Sinai hospital is never complete. At present, the Board of Directors is engaged in plans for a new Research and Laboratory Building, which will house the professional activities of the hospital—the Operating Room, the X-Ray Department, the Laboratories, the animal house, classrooms, and other teaching facilities.

Although Mount Sinai hospital has been a teaching institution for many years, having conducted formal teaching programs for laboratory technicians, X-Ray technicians, and nurses, as well as training for interns and resident physicians, during the fall of 1947 the teaching program and the service to the community were further expanded when the important academic affiliation was made with the University of Chicago for the teaching of undergraduate medical students.

As means allow, Mount Sinai will continue to grow and extend its services wherever the need arises, to permit its Jewish citizens to acquire the attributes of a nation, giving them a state- unit of their own.

The group learned further, however, that due to the efforts of public spirited men in New York, headed by Hon. William W. Cohen, and with the assistance of Lord Dudley Marley, deputy speaker of the House of Lords in England, and with the help of the Soviet government by the terms of which a number of refugee Jews from Lithuania, Poland and Germany would be allowed to settle in Birobidzhan; and that a charter had been issued by the State of New York to the newly organized American Birobidzhan Committee (Ambijan), which authorized them to raise funds to help these refugees to settle in Birobidzhan. This, however, was not part of the new State's permanent program, and was only a temporary expedient.

It came at a time when the dark forces headed by Hitler were planning more diabolical methods every day for the destruction of Europe and for the extermination of the Jews. The doors of the United States were practically shut to immigration. Palestine, under the domination of Great Britain admitted only a handful of Jews every year. Other countries made their immigration laws so stringent that only a few lucky Jews from Europe could find refuge with them.

The idea of an additional place of refuge for the unfortunate Jews of Europe greatly appealed to the assembled group, which decided to proceed with the organization of a Chicago Division of the "Ambijan" committee. Not without effect was the idea of an autonomous region in which the Jews spoke their own language as the official language, and where they could follow their own culture and govern themselves without being murdered or threatened from without. Not for two thousand years and more had Jews anywhere in the world achieved autonomous nationality anywhere in the world, up to that time.

The widest circles of the City of Chicago, Jews and non-Jews, some of the finest leaders of the community interested in this work. During the years immediately preceding the second World War, Ambijan could not proceed fully with its plans. However, Birobidzhan itself continued to grow. From an original 5,000 families (native to the area) in 1928, it increased to a population of 108,600 in 1941. Settlement was interrupted during the war years. But by 1946 the population had grown to 165,000 of which 115,000 were Jews. Since then thousands of Jewish families, including 30,000 Jewish war orphans have been settled there.

Chicago Ambijan has concentrated on helping these war orphans. In addition, the committee is rendering assistance to the thousands of evacuees and refugee Jews who came back to the Ukraine, Crimea and other devastated Russian regions, to find their homes destroyed, their relatives brutally murdered by the Nazi leaders. Many of these evacuees decided to begin a new life in Birobidzhan which offered them a Jewish environment and the hope of a rich life for themselves and their children.
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TALMUD TORAHS
CONTINUED FROM PAGE 49
be effective must be coupled with habit-forming practices of the observances of Judaism.
Contrary to general opinion, it was the Orthodox who were the first to construct modern school buildings, to experiment with daily kindergartens, day or parochial schools—as exemplified by the Hebrew Parochial School of Chicago and the Jewish Academy in Chicago. And it was also the Orthodox who initiated regular transportation daily to and from the Hebrew school by special vehicles.
The general lines of development for the future are envisaged in a stronger centralization, amalgamation of smaller units into larger ones, abandonment of congregational separation, and development of the schools on a district or community basis, elevating the standard of the school educationally, religiously and professionally.
It is the Jewish educator's task to make all Jewish education-conscious so that their social consciousness will continue to enrich and advance American and Jewish life.

THE END

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JEWISH PRESS
CONTINUED FROM PAGE 6
is also the Haqodesh, a rabbinic monthly in
Hebrew, publishing Talmudic notes and
other articles of interest to Jewish scholars.
Probably the most unique Jewish pub-
lication in the country is Der Weg, edited in
Chicago by Nathan Krafitz, formerly with the
Courier. Each issue combines Hebrew,
English and Yiddish, devoted, with Chas-
sidic fire, to Orthodox religion.
For a number of years, the prominent
scholar, Morris Laster, published From Tov
Shriften to which well-known Jewish writers
such as Prof. Meyer Waxman, Dr. A. Levin-
son, Dr. I. Feigen contributed studies
and articles (the present writer was also a
contributor to this publication). The From
Tov Shriften appeared before each holiday
and made an outstanding contribution to
Yiddish literature.
I am tempted to develop the story of
the Shamas in the beginning of this article
but am restrained by space. Nevertheless, I
must point out that volumes could be written
on the useless, insulting articles which
appeared in the early days of the Jewish
press, between competitions, before it reached
the high level of responsibility it ultimately
attained.
There are numerous English weeklies in
this country and in Canada, today. As for the
Yiddish press, with the doors still unhappily
barred to Jewish immigrants, let us hope
that in the spirit of the new Israel our
youth will find the enthusiasm and courage
to keep alive the rich language of their
people which was such a potent force in
building the religious and cultural life of
Chicago's Jews.

THE END

"There were two kinds of Levites in the
Temple of Jerusalem; one group had the
task of opening the doors of the Temple,
the other group would play and sing."

Professor Meyer Balaban

GREETINGS

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B'NAI B'RIT
CONTINUED FROM PAGE 14
the families of the Company's married men were properly taken care of. They also maintained a recruiting office in Chicago to secure additional recruits.

On June 17, 1885, the 82nd Regiment returned to Chicago. The flag was riddled with bullets. Out of 1,200 members of the regiment with which the Concordia Company served, only 250 returned.

The Civil War had left orphans among the Jews. So Hillel Lodge joined Ramah and the other Lodges in the new District 8 and those in District 2, in making the Cleveland Orphan Home a project of B’nai B’rith. During the first 25 years of the Cleveland Orphan Home, out of eleven trustees, Ramah and Hillel (now Kraus) had five, Henry Greenbaum, Abram Hart, Charles Kominski, Dr. B. Felsenthal and Joseph L. Gatzert. For fourteen years after its start the president of the Home was Abraham I. Hart, past president of Ramah.

District Grand Lodge Created
On July 1, 1896, Hillel, the second B’nai B’rith Lodge in Chicago was established. Henry Greenbaum and Dr. Felsenthal withdrew from Ramah which they had founded, and joined Hillel whose personnel consisted chiefly of members of Zion Congregation. Henry Greenbaum was the first president of Hillel Lodge. Less than two years later, Maurice Mayer Lodge headed by Judge Philip Stein and Henry N. Hart was founded. Soon a new Grand Lodge, covering the Midwest was recognized and Henry Greenbaum was chosen first president of the District Grand Lodge, with Herman Felsenthal of Chicago, its secretary.

B’nai B’rith Lodges, ever ready to assist the distressed, were on hand to help those in need after the Chicago Fire, Oct. 9, 1871. Over $22,000 in cash was promptly distributed to relieve the sufferers. From B’nai B’rith Lodges all over the world, money and material aid was sent to J. L. Gatzert, who devoted his full time to distributing relief to Jew and non-Jew, alike. Again Ramah and Hillel (later Kraus) with the generous help of smaller lodges and B’nai B’rith everywhere, were organized to carry their share of the burden so that four weeks after the great calamity, which had reduced many of our brethren to destitution, found them in a position again to earn a livelihood.

In the year 1901 Ramah Lodge and Adolph Kraus Kraus Lodge organized the B’nai B’rith Century Association and acquired a burial ground at 6600 West Addison st. Lots were made available to members only. (In 1928, jointly with Isaiah Israel Temple, a beautiful chapel was erected, affording ample accommodations for mourners.

World War I Activities
With the outbreak of World War I, B’nai B’rith in Chicago, and throughout the nation, stood ready to serve. Chicago B’nai B’rith Lodges aided in fund raising projects to organize the American Soldier’s and Sailor’s Welfare League. On February 24, 1918 Ramah sponsored a patriotic entertainment, raising well over $3,000. Oriental, Hillel, and David Fish Lodges (soon to form Kraus Lodge) joined the other Lodges in the Order in frequent fund raising projects to underwrite the American Soldier’s and Sailor’s Welfare League.

During the summer of 1922, Ramah Lodge presented to the people of Chicago a series of Open Air Opera Concerts at the Cubes Baseball Park. These Opera Concerts featured Eric De La Morters 106 piece symphony orchestra, Alexander Akimoff, Marjorie Maxwell, Irene Pavla, Charles Marshall, Margaret Matzenauer, Forest Lomont, Cyrena Van Gordon, Jesse Christian, and many of their fellow stars from the New York Metropolitan and Chicago Civic Opera Company. The proceeds went into a fund for 1000 war orphans from the famine districts of Europe.

B’nai B’rith Women
Rave notices from the music critics attracted wide interest in this event. An overnight organization of women to sit in theater entrances and strategic places to sell tickets was needed. That was the beginning of Ramah’s Women’s Chapter, first in the District. Mrs. A. M. Krenska was its first president. Mrs. A. B. Seidenfreund, its honorary president. The following year they presented their application to be the first chartered Ladies Auxiliary in B’nai B’rith.

By 1924, B’nai B’rith had disbursed since its organization over sixteen million dollars for charitable and philanthropic purposes, more than two and a half million dollars of this in the five years from 1919 to 1924. These monies were used for the establishment of hospitals and schools, orphan asylums, homes for the aged, libraries, free employment bureaus, relief societies, vacation colonies, educational endowments, study circles, savings societies. Other agencies were established in all parts of the United States, in many European countries, and in the Orient for war relief work and other rehabilitation projects.

Prior to 1926 B’nai B’rith had reared and educated more than 12,000 orphans in addition to 1,000 war orphans at an annual cost of one hundred thousand dollars; had distributed to libraries more than fifty thousand books concerning the Jews; participated in many Jewish causes, such as the move for American intervention against the “Kishineff Massacres” and against Romanian persecution of the Jews, the abrogation of the Russian Treaty; it participated in the fight against the white slave traffic, concerning which it aided in the fight for corrective legislation; establishing and maintaining the Anti-Defamation League which actively combats libelous statements concerning every race, faith, color and creed; participated in the U.S. Supreme Court case denouncing racial and religious restrictions in covenants, that is, in deeds and leases for property, which restricted covenants the U.S. Supreme Court has declared unconstitutional.

World War II
The flexibility of B’nai B’rith in its program has made it outstanding in community service. At the outset of World War II, B’nai B’rith had been actively engaged in almost a century of service to Jewry and humanity, and takes pride in the record it established during World War II, and in its post war and veterans affairs activities. The army, navy and other government agencies have recognized the B’nai B’rith war service contribution as one of the most outstanding made by any civilian organization in this country. B’nai B’rith in Chicago contributed greatly to the recognition received by the National B’nai B’rith headquarters. In the pre-Pearl Harbor period, B’nai B’rith contributed generously for refugee aid and war relief purposes. Some of the recipients were: American Red Cross, British War Relief, British American Ambulance Fund, Bundles for Britain, Greek War Relief, United China Relief, Queen Wilhelmina Fund, Russian War Relief, Finishing Relief Fund, U.S. Committee for Care of European Children, and many others.

War Service
Immediately upon the declaration of war, B’nai B’rith wired to President Roosevelt

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B’nai B’rith Women Entertaining Veterans at Hines Hospital, as Part of the Post-war Services Program.
POLITICAL OFFICE
CONTINUED FROM PAGE 4

as chairman of the Commission by Governor
Green, a Republican.

On many occasions Hodes proffered his
reservation to Mayor Kelly, but this was
always refused. Finally, when Martin H.
Kennelly became Mayor of Chicago, Hodes
insisted upon stepping out of the office which
he was occupying at great financial sacrifice.
He became Colonel Arvey's law partner
and almost immediately was talked of as the
bi-partisan choice for U.S. District Attorney.
He played with that idea briefly, but then
insisted that he would accept no public office.
One may be sure, however, that a man
with Hodes' political talents will not al-
ways be content to remain in private life.

Joseph Groisman

Another Jew, Joseph Groisman, often
acted as Corporation Counsel of the City
without formally holding that office. He
has long been first assistant and is generally
regarded as a foremost authority in the field
of municipal law. I have often been struck
by the blunt honesty with which he ex-
presses himself in his dealings with people.
Joseph Groisman is not given to verbal
niceties and will say nothing simply for the
sake of placating an influential person. I
remember that when the City Council pre-
sumed to investigate the Chicago Housing
Authority for imagined sins, when it was
actually the best run of all municipal
agencies in this area, Groisman declared
that the City Council had as much right to
investigate the Chicago Housing Authority
as Peoria had to do the job. There were,
undoubtedly, palitier ways of saying the
same thing, but that would not have been
the Groisman way.

Another distinguished Jewish attorney
acted for years as a top assistant corporation
counsel. Leon Hornstein was first named
to that position in 1905 and one generally
saw his name attached thereafter to much of
the city's important legislation. He was an-
other one of those not rare individuals who
do the work for which others get the political
credit and rank.

Many Jews have acted as assistant corpo-
ration counsel, but this is to be expected in an
urban community in which each legal plan
are often distributed on a national or ethnic
basis. There have been a number of well
known members of the corporation coun-
sel's staff, among them Samuel E. Pincus,
Jay Schiller, J. Herli Segal, Louis Karton,
Maurice Nathanson, Harry Eisberg, Samuel
Allen, and others. Allen has for years headed
the Tort Division of the city's law depart-
ment; Segal and then Karton headed the Ap-
ppeals Division, both with very great distinc-
tion.

Housing

Perhaps, because traditionally the home
means so much to the average person of our
faith, housing is one of the fields of public
service in which the Jews of Chicago have
an especially notable record. The various
public housing agencies—federal, state and
local—have been headed by people of our
community. Herbert Emmerich, Philip M.
Kutznick and David L. Knooth were, succes-
sively and successfully, commissioners of the
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ARTISTS
CONTINUED FROM PAGE 23

One of the studies frequently requested by most Jewish artists on those Friday evenings was that of Todros Geller. Perhaps the success or the connection between Mrs. Geller's culinary skill and the advancement of the cause of Jewish art is not readily apparent, but probably for every artist who filled his intellectual or creative soul at those meetings, there was another who filled an empty belly during those rough days in 1938 and 1939.

First Organization Diatribes

While Around the Palette functioned for a number of years, the elements of permanence were not in it. For a number of reasons, by the end of the 30's it began to disintegrate. Perhaps the reason was a failure on the part of the Jewish artists to recognize that they and their art activities were not divorced from the political oppression of Hitler in Europe; perhaps there were those who sought escape from the pressure of discrimination by denying things Jewish.

More likely, it was all of these factors which contributed to the failure of Around the Palette. Because of the internal dimension it lost its ability to develop a common program. Without program an organization loses its purpose for existence. And so, in 1959, Around the Palette disbanded quickly, though, a new organization came into being. But first let us go back a few years. There was another path of development.

Greatest Art Patron

When President Roosevelt came into office and undertook the great job of economic and social reconstruction, among the projects which were under Federal sponsorship was the Federal Art Project. Hundreds of artists in Chicago were given professional status for the first time. They were being paid monthly salaries for producing works of art. The government became the greatest art patron in the world through the project, which included some of the best talent in America. It put into practical use the creative skills of the artist, and for the first time he was eating three meals a day. Of equal importance to him, he found a place for his work. Paintings, murals, pieces of sculpture adorned hospitals, post offices, schools and other public institutions.

Jewish artists, along with the rest, benefited greatly from the project. Some were already established, suffering reverses to which all were subject, others had yet to make their mark. Among them were Aaron Bohrod, Leon Garland, Morris Topchevsky, Lester Schwartz, William Earl Singer, Eward Millman, Mitchell Siporin, David Bekker, Harry Mintz, William S. Schwartz, cell Rosenberg, Oscar Van Young, William Jacobs and many, many others. They represented every school of thought in art, and used every kind of subject matter.

Because of the economic insecurity which all artists share, coupled with injustices which Jewish artists have shared as members of a minority group, there has always been an active segment of Jewish artists who have been concerned with the deficiencies found in society. During the depression years, especially from 1933 onward, such men as Topchevsky, Millman, Siporin and many others painted canvases which depicted the hungry at work—canvases which were accepted bitterly against injustices created by men. These people found free expression on the project, and contributed to the depth of content in American art. Others selected more conventional subjects—landscapes, still life, portrait, religious, and the general American and Chicago scene.

Artists Grow

One thing all of them had in common was their development as artists, in the skill of their craft and the understanding of their medium. Many gained national fame while on the project.

One striking example of this was in the competitions for the mural assignment in the new St. Louis post office in the 30's. Sketches were submitted by top artists from all over the country. The total budget for the murals was $30,000, one of the biggest such commissions ever offered, and there were many who wanted to win it. The names of the submitting artists were withheld from the judges so that the work was evaluated on quality and content. In an unusual decision, the judges made the award to two artists. Both were Chicago Jewish artists, working on the Chicago Art Project at the time—Edward Millman and Mitchell Siporin.

This is only one of many stories which could be told. The achievements of Chicago Jewish artists during this period and in the war period is one worthy of record and is a study which should be made.

End of an Era

Through this activity and during this period, the attitudes in many art circles began to change. The Bohemian-like atmosphere began to disappear. The artist was now a working man with professional status, and recent events are helping to be considered, the peculiar specimen of society, the dreamer, the radical, or the crackpot. Meetings of artist groups, too, for various reasons, began to fall off by the end of the 30's. This was especially true of the Jewish artists' group which we have already discussed.

The same year which saw the demise of Around the Palette, also brought stimulus for a new Jewish group in its place. The beginning of the final upheavals brought on by Hitler, and its threat to what remained to the Jews in Europe, awakened the sleepers. Many who had refused to see before, began to recognize the connection between Hitler in Europe and the activities of anti-Semitic forces in America. While there were those who continued to blind themselves to any notion of being washed into the ocean of generality (that did not exist), many were filled with a desire to stand up and face it. The plague was spreading; anti-Semitic activity was penetrating everywhere; our whole Jewish culture and life of existence was under attack.

In 1940, in the face of this, a meeting called for all the Jewish artists in Chicago gathered at the studio of William J. Schwartz. Here plans were made for an organization united around the common cause of adding their voice of protest to these attacks.

American Jewish Arts Club

The American Jewish Arts Club which developed out of this meeting, has for eight years followed an exclusive planned program which includes lectures, symposia, panel discussions, and inter-cultural exhibitions. Its primary aim today is to project a feeling for the arts among Jews, to promote Jewish interest in art artists. It encourages original creative activity and mutual understanding among the people associated with the group.

A yearly print made by one of the artists in this group is distributed to all the artists and non-artist members of the group. In the eight years of its existence, its patrons have acquired a collection of prints including etchings, wood cuts, lithographs, serigraphs and lino-cuts.


This is indeed an impressive list of artists in view of the fact that the majority are nationally known men and women who have made a great contribution to the cultural progress of our country.

Jewish Content

The American Jewish Arts Club has been largely responsible for the increasing Jewish content in annual shows. To the trio already mentioned—Geller, Bekker and Bohrod—one member of the group can add his name in an increasing awareness of the wealth of material that their Jewish heritage offers. The one hundred dollar yearly prize offered by L. M. Stein, a Chicago publisher, for a meritorious painting having Jewish content, has been an added incentive to make at least one such painting a year. At least twenty out of fifty-four paintings hung in a recent exhibition of the American Jewish Arts Club in the North Assembly of the Board of Jewish Education building bore Jewish content.

Through the Arts Club a definite awareness of the existence of Jewish art and Jewish artists has been developing. It has promoted close ties and understanding between the artist members and the associate members and the general Jewish community.

I am convinced that the Jewish artist will become increasingly aware of his ties to the Jewish community in Chicago, and will take an increasing interest in Jewish content in his work. How rapidly and how effectively this development will depend a great deal on how much encouragement and support he receives from the Jewish community itself.
WOMEN
CONTINUED FROM PAGE 46
Joint Action for Philanthropy
Whether due to economic conditions or
the natural outgrowth of the increasing
role of women’s groups, in 1933 the Jewish
Charities asked the Jewish women of Chicago
to participate as a separate unit in the fund
raising campaign for the Jewish Charities.
It became evident that some women’s or-
ganizations were not sufficiently acquainted
with the activities of groups whose work
in the philanthropic field was similar to
their own. This resulted in a great deal
of duplicated effort, mis-information, and,
naturally, lack of cooperation.

The Women’s Division, therefore, was or-
ganized to interpret the work of the Jewish
Charities to all the women of the com-
nunity, to coordinate the activities of wo-
men’s groups in meeting the problems of the
Jewish community, to educate women on
social welfare needs, and to develop leader-
ship through Jewish community work. These
objectives have taken on increasing range
and content, and through its President’s
Council, the Women’s Division works closely
with women’s organizations in Chicago. The
President’s Council offers a meeting ground
where mutual problems can be discussed,
seeks as a clearing house for valuable ser-
vice and assistance to women’s organizations,
and guides the various projects of the Wo-
men’s Division itself.

The War Years
The rather comprehensive, all embracing
structure of Jewish women’s groups now
existing in Chicago is best exemplified in
that no organization of a national charac-
ter needed to be organized to serve the needs
arising from the war. Just as was the case
twenty-five years earlier in World War I,
existing Jewish women’s groups were equal
to the prodigious tasks before them. Function-
ing through established channels such as
that the Jewish Welfare Board, the Red Cross
and official government agencies, the proved
their flexibility and understanding by adapt-
ing their program and activities to every
phase of the war effort—U.S.O., Red Cross
services, Serv-a-Camp, bond drives, blood
donors—the list goes on and on impressively.

Post war problems, too, were absorbed
without breaking stride by the existing or-
ganizational framework; and, with the ex-
ception of groups such as the Women’s
Division of the American Birobidzhan Com-
mittee and the Women’s Division of the
American Federation for Polish Jews, no
new national women’s groups was necessary.
The Ladies Auxiliaries of the Jewish War
Veterans played a fine role during the war
years in the war effort, and are now con-
cerned with the noble work of bringing
comfort and pleasure to the wounded men
in hospitals.

The work of the landsmannschaften groups
(fraternal) in Chicago cannot be overlooked.
Even though, in the main, the woman’s
portion of their membership is not spec-
ifically organized as women’s auxiliaries, the
women have played a key role in helping
to rehabilitate the European villages of their
origin after the first world war, in sending
food, clothing and money as soon as it was
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B'NAI B'RITH
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their complete support in any and every
summers possible. Chicago lodges and wo-
men's chapters participated in some of the
following projects:

Securing the Sefer Torahs for use in reli-
gious worship by Jewish servicemen at mil-
itary camps and bases. Active participation
in all war bond campaigns. Participation in
civilian defense activity. Development of a
Serve-A-Ship project (a total of 800 navy
ships and merchant vessels were supplied
with vast quantities of recreation equip-
ment ranging from 5,000 mechanical acts
and inter-phone systems to musical instru-
ments, indoor games, magazines, radios,
phonographs, electric organs, gift boxes,
etc.) Service men's hotels and dormitories
were opened and serviced.

In Chicago, hospitals were completely
furnished with various types of educational
and recreational equipment. In the fore-
most was the contribution of Adolf Kraus
Lodge at Vaughs hospital, where over 150
rooms were completely furnished. South
Shore Lodge furnished equipment at a cost
of over $75,000. North Shore Lodge furni-
ished Mcintyre hospital at Great Lakes.
Every lodge in Chicago contributed amba-
lances, jeeps and other types of mechanized
equipment.

Recreational day rooms were established
in many of the military bases in the Chi-
go area. The Chicago lodges and chapters
have received citations from every military es-
ablishment in this area commending them
for their genuine and sincere efforts to
the war effort. The youth agencies aided in
many of the drives conducted by the
lodges and chapters. The youth groups made
similar contributions in the form of furnish-
ing day rooms, ships, the sale of bonds, etc.

Post-War and Veterans
B'na'i B'rith with a war service record
ranging high among America's leading ser-
vice organizations, reconverted its entire
operation for the post war years, to follow
the end of World War II. Since V-J Day
the 1,400 B'na'i B'rith lodges and women's
chapters in the United States and Canada
have sponsored the following major post-
war service activities:

Serve-A-Hospital program which has
furnished more than 1,600 pieces of equip-
ment for the disabled veterans in military
and veterans hospitals. Entertainments, par-
ties, gifts and community events for the hos-
Pitalized veterans. Retraining and re-emp-
ployment of handicapped veterans. "Wel-
come Home" parties for veterans and special
programs to acquaint them with their legal
rights and benefits in the fields of em-
ployment, housing, education and social
security. Establishing Hillel programs for
special GI colleges for veterans in many areas
throughout the United States. Sponsoring John
"Veterans Nights" with local posts of the
American Legion, VFW, DAV, JWF, and
other veterans organizations. Furnishing re-
gerous equipment for Jewish services at vet-
ernas hospitals. Active participation in the
National Veterans Emergency Housing Pro-
gram. Veterans information centers, vet-
erans employment offices and all other pub-
lic and private agencies currently active in
behalf of former servicemen and women.

National Recognition
B'na'i B'rith post war service has also
received national recognition from the mil-
itary and government agencies. With a
determination that those who have given so
much will not be forgotten, the Chicago
Lodges have embarked on a post war service
program that has been considered second
to none. The post war service program has
consisted of continued contributions of
radio, television acts, physio-therapy equip-
ment, arts and crafts, recreational and edu-
cational programs which have taken the men to
all types of sports events, theaters, circuses, etc.
Many thousands of our wounded veterans have been the monthly guests of various
lodges at these activities.

B'na'i B'rith's post-war and veterans ser-
vice has cooperated with all other agencies
in the promotion of activities beneficial to
our wounded veterans. The lodges and
chapters have representation on the various
hospital boards, and work hand in hand
with hospital authorities to bring some form
of comfort to those who have made so
great a sacrifice for the American way of
life.

Among the outstanding contributions of
the recent months was the building and
dedication of the Henry Moskay Memorial
Recreational Building at Marine hospital
by West Rogers Park Lodge of B'na'i B'rith,
at an approximate cost of $50,000 for the
building alone. The equipment, to the ex-
tent of several thousand dollars was supplied
by the lodge and its members. Every lodge
and chapter in the Chicago area has taken
an active part in every phase of the war ser-
vice and post war service activity. Of spe-
cial note is the fact that there has not been
a week during that past seven years that a
B'na'i B'rith unit has not appeared at one
of the local veterans hospitals, with shows,
entertainments and refreshments for dis-
abled vets.

Work Continues
B'na'i B'rith shall continue to go forward
in its service to our veterans, and is deter-
mined not to rest on its laurels. It is pre-
paring for the new tasks ahead in a world of
peace, yet ever alert to serve our country
whenever and wherever the occasion arises.

And now with the formation of the Rep-

go of Israel, B'na'i B'rith continues to serve through this organized plan—

1. Materials for Israel

Through the cooperative efforts of lodges,
women's chapters and individual members,
supplies such as drugs, automotive and elec-
trical equipment, soft goods, food, clothing
and material as called for are being pro-
vided and packed for export. Each lodge
and chapter is a complete unit for service. Each
is geared for action. A flood of materials is the
goal. Israel will be sustained.

2. Funds for Israel

In conjunction with the established fund
raising agencies, B'na'i B'rith offers the in-
fluence and resources of its more than
300,000 men and women to help raise $250,-
000,000 to help the new Republic of Israel
and needs of Jews all over the world.

3. Blood for Israel

Maintains a voluntary blood donor sys-

F


tem to fill a vital need in the combat zone.
The machinery has already been estab-
lished to implement a program of continuous
contributions by the membership of lodges and
chapters so that a constant flow of life-
sustaining blood can be shipped to combattled
Israel.

B'na'i B'rith has sided the Yishuv since
1865—B'na'i B'rith shall continue with "Aid
to Israel." B'na'i B'rith is consecrated to
the service of Jewry and mankind—always
present in the time of need.

THE END

The Shecharaas Minyan Opening the 1836 Convention of the 8th (Middle West) District of B'nai B'rith Aboard the C & B Lake Steamer.
WOMEN
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possible after the second World War, and in cooperating fully with relief and rehabilitation agencies.
Symbolic of the times is the creation and development of a number of fine organizations which have sprung up to support medical research in cancer, arthritis, blood diseases, rheumatic fever, heart ailments and so on, in the interest of the whole Chicago community. Some of these groups have been formed as memorial groups and others as leagues.

The Challenge of the Future
Newest of the city-wide Jewish women’s groups to make its appearance on the Chicago scene is the Women’s Council of the Board of Jewish Education and College of Jewish Studies. That the Board of Jewish Education, after a quarter of a century, found it advisable to approve the organization of a Women’s Council, is an indication of the increasing role that the women of Chicago play in community life. Organized less than a year ago, the Women’s Council occupies itself with the over-due task of interpreting to the Jewish women’s groups of Chicago the place and the function of the Board of Jewish Education and the College of Jewish Studies in the growth of the Chicago Jewish community, educationally and culturally.
This trend towards an enlargement of the sphere of activity and influence of women’s groups in Chicago, which has been developing, particularly during the last twenty-five years, will undoubtedly be greatly accelerated during the next decade, especially since the participation of so many groups in the Welfare Fund and Combined Jewish Appeal will relieve them of year round fund raising responsibilities. Participating fully in every community project and activity, Jewish women’s groups must continue to develop a social awareness of their role in the American scene, not only as Jews but as Americans. Defense of civil rights, elimination of economic, political, social and educational discriminatory practices, problems of youth and Jewish education, maintenance of the American way of life—these are only a few of the problems with which Jewish women must continue to cope with in ever increasing tempo.
Regardless of its original aims and purposes, no Jewish women’s group can divorce itself from community life and responsibility. Every organization must become acutely aware of the forces at work at home and abroad threatening the traditions of freedom and liberty that have made America great and strong and that have permitted such groups to do its particular piece of work unmolested, in its own way.

Memberships must be orientated to the problems that face all freedom-loving Americans and must be prepared to defend traditions. In this respect adult education must play an ever increasing role, and that will mean a re-evaluation of programming within organizations. It will also mean that women’s groups must take the lead in continuing to show a sense of community comradeship which will make for unity in American Jewish life.

The End
The Covenant Club was founded in 1917 by a group of Chicago men, all members of the B'hai B'rith. Their ideals of benevolence, brotherly love and harmony gave the club not only its name, but its character; for the Covenant Club has character.

The club outgrew its quarters several times, and in 1924 the members moved into their magnificent new home, the 11-story building at 10 North Dearborn street. The club house is elegantly equipped, and furnished with superb facilities for the comfort of the members and for the enjoyment of a generous program of activity.

Along with the growth of its membership and its physical facilities, the Covenant Club has developed a tradition and an ideal. The ordinary concerns of a private town club, the social and athletic program, the calendar of entertainment events, the excellent cuisine, are assumed as a matter of course. But unique among private clubs, the Covenant Club has built up a “way of living” which marks it as one of the outstanding Jewish clubs of America. Patriotism, civic pride, Jewish self-respect, family solidarity—these are as normal to the program as the dinners and volley-ball tournaments.

The Covenant Club is a Jewish club. It breaks no distinction among its members regarding the complexion of their worship or the land of their origin. But it does stand solidly for Jewish dignity and Jewish respect.

On the solemn high holy days the doors of the Covenant Club are closed. The second Seder night of Passover brings to the club a banquet and Haggadah which nobly fulfill the Jewish tradition: “Thou shalt tell it unto thy children.” The Sunday afternoon in Chanukah week brings a great celebration for the club’s youngsters.

The spirit of the Covenant Club is obviously the reflection of the character of the men who have led the club. Their names are associated with leadership in Jewish congregational life, in Jewish charity, in Jewish education, and in Jewish communal activities. Chicago rabbis enjoy honorary memberships. The Chicago Rabbinical Association meets regularly in the Club, as do many other Chicago Jewish groups.

Great Jewish leaders, when they visit Chicago, are guests of the Club. Its walls have echoed to the words of poets and scientists, preachers and communal leaders, whose names loom large in Jewish history.

In the Covenant Club a member and his folk find freedom of living and freedom of self-expression. There is a certain satisfaction, indescribably worthwhile and inspiring, in Covenant Club tradition; for here one can live the American way, participating on the highest level of social standards with no sacrifice of Jewish dignity, no compromise of Jewish self-respect.

It follows, naturally that the Covenant Club figures in many important projects and movements. During the war it raised some eleven millions for war bonds; it gave an ambulance to the navy; it tendered membership privileges, without cost, to officers and enlisted men on duty in the Chicago area; its swimming pool was used for training by the Coast Guard; it supported the U.S.O. and the J.W.B. generously with outstanding entertainment; it equipped L.S.T. No. 859; it conducted a campaign of letters and Chanukah packages to service men overseas; it sponsored first-aid classes; it established the policy of linking social events in the Club with the war effort, so that participation became a prerequisite to admittance.

In war and peace, and still continuing, the Covenant Club Red Cross work unit meets regularly to furnish surgical dressings and hospital needs. The Covenant Club service fund sends a liberal sum each month to buy birthday presents for veterans in army and navy hospitals.

On the charitable front the Covenant Club

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BOARD OF EDUCATION
CONTINUED FROM PAGE 11
striving for improvement, searching for better methods and better materials, seeking to provide the best Jewish education to the greatest number of people. The goals have been fixed, the policy has been established, but much work yet remains. The task is great. Little by little it will be accomplished.

A word about the leadership of the Board of Jewish Education, to which, in large measure, the progress and attainments outlined above are due. The Board has indeed been fortunate in its choice of leaders. From its inception in 1923 and continuing until 1936, Dr. Alexander M. Dubkin was the executive director, and it was during his regime that what had been merely an idea, a hope, a dream became a reality. He was followed by Dr. Leo L. Honor, under whose inspired leadership the system attained its present heights. When Dr. Honor left his post, the Board chose from its midst a worthy successor in the person of the competent Dr. Samuel M. Blumenfield, president of the college, who in early 1947 was appointed to the post of superintendent. Dr. Blumenfield brings to his position a wealth of knowledge, experience, and understanding of the problems peculiar to this community, gleaned from his many years of service to Chicago Jewry, to which are added his scholarship and extraordinary ability. Under his guidance, the Board of Jewish Education will continue to grow and develop and serve the Jewish community of Chicago.

POLITICAL OFFICE
CONTINUED FROM PAGE 104
PPHA and became administrator-counsel of the National Housing Agency. Alfred K. Stern and Oscar W. Rosenthal were chairmen of the Illinois State Housing Board, and Federal Public Housing Administration. Julius J. Hoffman, now a judge, was a member of the board. Edgar L. Schad was, and Claude A. Benjamin,treasurer of the Chicago Housing Authority, of which Milton Shaffer is assistant executive secretary and Edward G. Fruchtman counsel. This writer was legislative chairman of Mayor Edward J. Kelly's Emergency Housing Committee and a member of Mayor Martin H. Kenna's Chicago Committee for Housing Action. Jerold, Leob and Fred Kramer were likewise members of both committees. Other Jewish members of either of these official bodies were: Nathan Masiow, Rabbi Leola Binsac, Sidney Orower.

A good deal of space could be devoted to the listing of the names of those Jews who have filled public posts. Anyone interested in learning the moities of these now forgotten people may consult the classic histories of the Chicago Jewish Community by H.L. Meites and Phillip Bregnord. It has been my aim here to deal simply with the more significant individuals and tendencies.

THE END
In the 1400 block on North California avenue there is a large, block-long, four-story brick building. This building, resounding to the shouts and laughter of children at play, is the Daughters of Zion Infant Home and Day Nursery.

D.O.Z. is a 55-year old realization of a dream. Any week day one can find there about 150 youngsters busy at play. Sixty-three of them are in the infant home, and eighty are in the day nursery. They range from Infants of a few days to children of five years, getting ready to mark a new milestone in their young lives as they approach school age.

Almost every child in the Home has a story of his own, and sometimes it isn't a very happy story. For the children in the day nursery the D.O.Z. is a place where they play and eat while their mothers are at work. For the children in the infant home the D.O.Z. is just that—home. They are there while their mothers are hospitalized, leaving no one to care for them; or while placement agencies search for a foster home for them; or for any of the many other causes which leave a child without care.

It was to meet this need that the D.O.Z. came into existence. Formed in 1914 by a small group of northwest side women under the leadership of Mrs. Charna Rieger, Daughters of Zion started out in a small two-story house on Wicker Park avenue. In the early days only day nursery service was given. But soon it became apparent that there was a desperate need within the community for full-time care of little babies. This became most obvious during the flu epidemic at the close of the first World War. At that time whole families were stricken with the disease, many of them so ill that they could not care for themselves, many of them never recovering. Children whose parents had become ill were in desperate need, and D.O.Z. took them in until the very walls of the institution were bulging.

It was during this flu epidemic that the women of Daughters of Zion played one of their finest roles. Not content with taking care of the children of the victims of the epidemic, these ladies became angels of mercy throughout the community. Wherever there was the report of illness, from door to door and floor to floor, a representative of D.O.Z. would go, bringing food, medicine and personal care to which many of the sufferers owed their very lives.

At the end of its first decade it became apparent that a larger place was needed, and so plans were made for the building of the present D.O.Z. structure at 1401 N. California avenue. Although the road was a difficult one, ways and means were found, and eventually, at the end of the 1920's, the present building was completed. Then began a new chapter in the history of Daughters of Zion. The prosperous days of the late 1920's were ended and were followed by the depression of 1929 and the early 1930's. On the one hand calls for service from desperate people were more and more prevalent, while on the other, necessary funds to carry on were harder and harder to secure. But somehow the women of Daughters of Zion found a way.

Then came 1941 and the outbreak of World War II. Like all other individuals and agencies, Daughters of Zion dedicated itself to helping the United States and the United Nations win the war. When the government decided to open up day care centers for children of working mothers throughout the country, D.O.Z. gladly lent its facilities. During this period the D.O.Z. Day Nursery operated as part of the government Nursery School program. In the Infant Home, too, there was an increased call for service due to the disruption of family life caused by the war and by the many war marriages. Because the demands were so great, in 1944 it was decided to complete a new floor of the building. Funds were raised, and despite difficulty of construction at that time, work was begun. The new floor was opened at the end of 1946 and was dedicated in January 1947.

The increased number of children as a result of the new facilities, coming simultaneously with the close of the Lanham Nurseries Fund by the U.S. Congress created a difficult budget problem for D.O.Z. This was further complicated by the rising costs of food, clothing and all other necessities in the care of children. Led by its president, Mrs. Aaron Adler, and her fellow officers, D.O.Z. set out to meet this challenge. Some years earlier the Home had won membership in the Council of Social Agencies, and in 1947 was included in the Community Fund of Chicago. A few years earlier, too, Daughters of Zion became a member of the Have-A-Heart Charity Tag Day. D.O.Z. also is endorsed by the Subscriptions Investigating Committee of the Chicago Association of Commerce, and is licensed by the Department of Public Welfare, Division of Child Welfare, of the State of Illinois and by the Chicago Board of Health.

The more fortunate people of Chicago have always been quick to respond to the needs of the Daughters of Zion program, and several thousand of them are organized into the thirteen auxiliaries of the Home.

It is mainly through the efforts of these auxiliaries that the agency is able to carry on its vital services—caring for children whose mothers are at work, or sick; caring for the children who lost their own mothers, until a foster-mother can be found—caring for children in need.

The End

DAUGHTERS OF ZION

By EVERETT GOLDSTEIN

Officers and Board Members of Daughters of Zion Infant Home and Day Nursery Breaking the Walls in Preparation for the Construction of a New Floor.
COLLEGE OF JEWISH STUDIES
CONTINUED FROM PAGE 113
three mornings a week for alumni of the College and other Hebrew teachers in service.

The faculty in proportion to its size has made extensive contributions to Jewish knowledge. Among the professors are a noted Orientalist, the author of a monumental history of Jewish literature, the writer of a standard Hebrew textbook, a recognized specialist in medieval Jewish literature and an authority on Jewish education.

Jewish Center

The College has built up and acquired through gifts one of the finest Jewish libraries in the Middle West, numbering more than 25,000 volumes of Judaica and Hebrews. Books in Hebrew, Yiddish, and English, and in other languages as well, cover practically every phase of Jewish history and culture as it has developed through many ages in many lands. Except for some extremely rare works, those books are readily accessible to all. The library is an active one, used not only by the faculty, students and alumni but by the whole Jewish community and by an ever-increasing number of the public at large. It has become in effect a bureau of Jewish information which is constantly being queried about Jewish customs and observances. Newspapers call for information about Jewish holidays; Christian clergymen find the library a valuable source for information about the Bible.

The College as a whole is regarded as one of the major Jewish cultural centers of Chicago. Sometimes it is called upon for services rather outside its sphere, as when a bank asked for an interpretation of a legal document received from Palestine, and when the post office forwarded a letter addressed to the "Yiddische Konsulat," in which European Jews sought information about relatives in America.

The new building offers space for several special activities that broaden and enrich the cultural life of the students. The Department of Jewish Art has studios and a gallery where a special exhibit is held each month. The head of the department is an artist distinguished in non-Jewish as well as in Jewish circles.

The basement auditorium is utilized as a dance studio where one of the country's foremost folk dancers teaches the dances of many lands, with special emphasis on Jewish and Palestinian dances. A beautiful and well-equipped little theatre gives full opportunity to the dramatic society of the College, which is developing a repertory of Jewish classics and has also produced original plays. The Department of Music and the Halevi Choral Society, which has already made a name for itself in all Jewish circles, are now able to extend their activities.

To the public at large the College of Jewish Studies is perhaps best known for some of its extra-curricular activities. "Extra-curricular" is hardly the word for them, for they are really an integral part of the cultural program of the College, but they take place outside the classrooms and are

CONTINUED ON PAGE 114
The Merkaz Ha Rabonim of Chicago (Orthodox rabbinate) which serves the Jewish community as the official, spokesman for traditional Judaism in all its aspects and ramifications, was called into being some twenty seven years ago when the urgent necessity for unified endeavour in the maintenance and strengthening of Torah Judaism was keenly felt. During this short span of time in the history of the Jewish Community in Chicago, the Merkaz has gained national and international recognition and esteem as the focal point around which Orthodox Judaism in Chicago and the Middle West revolved.

The fifty-odd-membered Merkaz consists of prominent rabbis of Chicago who studied at famed European and Palestinian Yeshivot, who were disciples of, and received their ordinations from the renowned Jewish sages of our age. Many have achieved universal recognition for their brilliant scholarship in the fields of Jewish lore and in their selfless devotion to the interests of the Jewish people.

The Merkaz holds regular monthly meetings where the Jewish problems of the day are thoroughly discussed and courses of action decided upon. Every one of the many phases of Jewish living is of deep and vital concern to the rabbinate; and to the end that Orthodox Judaism be fostered and perpetuated, it exerts its energies toward the solution of the many matters which arise.

Charged with the sacred duty of emphasizing the furtherance of traditionally-hallowed observances, the Merkaz directs Kodash activities in the area. Members of the organization supervise the laws of Kashruth at the Chicago meat packing houses and are responsible directly to the Merkaz for the proper pursuance of these laws and traditions. Through its Vaad Ha Kashruth, the Merkaz superintends Kashruth in the metropolitan meat markets, and through its Vaad Ha Shechita, it maintains the required standards of Jewish law with reference to shechita.

The Orthodox rabbinate plays a significant role in traditional Jewish education in Chicago by participating actively as an organization and through its affiliates in the religious educational centers of the city, such as the Hebrew Theological College, the Vaad Ha Chiluwah, and the Hebrew parochial schools of Chicago. In these and other educational institutions, many members of the rabbinate serve prominently on the directorate and are influential in the leadership of these academies of learning.

The Merkaz has been mindful of the Yeshivot in Europe and Palestine and has for many years, through its Vaad Ha Yeshivot, collected funds and conducted drives for these institutions of higher learning situated throughout the world. And even after the destruction of these Yeshivot by the recent catastrophic war, the Vaad Ha Yeshivot continued indefatigably to solicit funds which are sent to the many corners of the globe where the Yeshivot were of necessity transferred; thereby offering the remnants of Jewry the opportunity of furthering their studies of Judaism.

All other traditions sacred to Judaism receive due consideration and action by the rabbinate. In the matter of meshulalim, the Merkaz has maintained constant vigil, and negotiates with hospital officials so that circuncisions be held on the eighth day after birth as required by Jewish religious law, and that such circuncisions be performed by skilled and authorized meshulalim and not by physicians or obstetricians. The rabbinate has striven for the traditional observance of the Sabbath amongst the members of the Jewish community as well as by various business establishments.

In keeping with its aid and rehabilitation program the Merkaz organized the local Vaad Ha Tsahlah and with zealous perseverance in the efforts exerted were responsible for the saving of many human lives, and for their rehabilitation during the war. Many of the great Talmudic scholars of the age, rabbinical students in European Yeshivot, thousands of other Jewish refugees, were through these labors delivered from the Nazi inferno.

The Merkaz assumes a prominent part in the annual Jewish Welfare Fund drive by instructing its members to devote much of their time and energies in their synagogues toward the successful culmination of the campaign. A substantial sum of money was raised during the past year through these efforts and greater results are anticipated this year. During the past year the rabbinate organized the Keren Ha Tsahlah, which is an all-inclusive organization for the aid of religious institutions in Europe and Israel. The Keren Ha Tsahlah is a member agency of the Jewish Welfare Fund of Chicago and independently appropriates the funds it receives to the many religious institutions throughout the world.

The Hebrew Immigrant Aid Society (HIAS) has been the recipient of much assistance by the Merkaz. For many years the rabbinate instituted an annual appeal in behalf of the HIAS, thereby lending its helping hand to the needs of immigrants to America and other lands.

It need not be stressed that the Orthodox rabbinate of Chicago joined forces with other organizations in the city relative to the establishment of the State of Israel, and devoted countless hours toward the achievement which, thank God, has come in our day.

The officers of the present administration are: Members of the presidium, Rabbi Areyeh Leib Kaplan, Rabbi Chaim Mednick, Rabbi Avraham Uitzehok Perlstein, treasurer, Rabbi Ber Swirsky, and executive secretary, Rabbi Yehudah D. Goldman.

THE END

Rabbi A. M. Hershberg, Member of Chicago Merkaz Ha Rabonim, at Farewell Party Concluding Visit with Rabbi of Lublin Yeshivah Who Continues their Studies in Bavaria DP Camp.
COLLEGE OF JEWISH STUDIES 
CONTINUED FROM PAGE 112

directed by the students' organization and
the alumni association.

Camp Sharon
In order to augment its experiment in
Jewish living, as well as to further its pro-
gram for the training of Hebrew teachers,
the College has during the past two sum-
mers conducted a summer school institute,
Camp Sharon, at Buchanan, Michigan. Stu-
dents come not only from the Chicago area
but from other parts of the Middle West and
from the East and South. They participate
enthusiastically in an intensive program
of Jewish studies carried entirely in the
Hebrew language, in meaningful religious
observances, recreation, outdoor exercise, and
wholesome Jewish life.

This cultivation of "wholesome, satisfying
Jewish living" is one of the two objectives
which Dr. Samuel M. Blumenfield, president
of the College of Jewish Studies, considers
of basic importance.

The other basic objective is service to all
elements of the Jewish community—K'hal
Yisrael. Despite the many social, economic,
cultural and religious differences within
the American Jewish community Dr. Blum-
enfield is convinced that a way can and
must be found for a co-ordinated and in-
tegrated Jewish life in harmony with the
American environment.

The College of Jewish Studies has in a
sense served as a laboratory in which the
possibility of realizing these objectives can
be tested. The success of the experiment
proves that the validity of creative Jewish education
and offers promise for the future of
American Jewry as a whole.

THE END

EDUCATION
CONTINUED FROM PAGE 26
community as a whole, hence the emergence
in the twenties of city-wide programs of
Jewish education in the form of boards and
bureaus of Jewish education in different
parts of the country. In this pioneering
effort of building Jewish education on a
community rather than individual basis,
Chicago holds a place of honor and distinct-
on. . . . . .

A View of Education
. . . . I should like to present in summary
fashion my own conception of the founda-
tions upon which American Jewish educa-
tion must be built, if it is to serve the best
interests of Jewry and Judaism in this
country, I can best do that by defining the
terms 'American,' 'Jewish' and 'Education'.

By American I mean that Jewish education
in this country must take into considera-
tion the conditions and requirements of
American society and the opportunities it
offers to its racial, cultural and religious
minorities for self-expression. It must supple-
ment and amplify the general American
system of education rather than compete
with it or be segregated from it. . . .

Jewish education in America should avoid
doing things which are well done by others;
it must add and supplement, rather than
repeat or separate.

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MUSIC

CONTINUED FROM PAGE 28

With the arrival of a new wave of immigrants, mostly from Eastern Europe, but with quite a few from West Europe around the turn of the century, there came many men from among the intelligentsia of Europe. The Jewish contribution to the general musical development and to the Jewish musical development gained impetus. Around that time there also came a wave of Jewish creative talent which began immediately to participate in the life of Chicago.

The list becomes imposing: Harry Weisbch, concert-master of the Chicago Symphony Orchestra, 1909-21; Alexander Zukovsky, violinist who was for ten years second concert-master of the Chicago Symphony Orchestra and conducted symphonic concerts at Fullerton hall, Art Institute, Chicago Hebrew Institute, and gave concerts for the Amalgamated Clothing Workers of America and the Jewish Alliance; Leon Sametin, eminent violinist-conductor, who for many years was the head of the Violin Department of the Chicago Music college; Adolph Muhlin, who for many years was a vocal master and opera coach, and served as music critic of the Chicago American and musical director of Temple Mispah; Eduardo Sacerdote, orchestra and opera conductor, opera coach and singing master.

From here on, even a partial listing shows how vital a role was played by outstanding Jewish musicians in the development of music in Chicago:

Isadore Buchalter: eminent voice teacher and pedagogue who was for many years one of the outstanding piano teachers and musicians in our community.

Rosa Olitska Simi: famous contralto who sang Wagnerian roles with various opera companies.

Jacques Gordon: world famous violist who for many years was concert master of the Chicago Symphony Orchestra and leader of the Gordon string quartet.

H. Leopold Atzmony: who was musical director and producer at the McCook theatre; father of Phil Slatanya.

Morris Rosenfeld: pianist, lecturer and pedagogue and music critic. Was for many years on the faculty of the Chicago Music college; music critic of the Chicago Examiner and later with the Chicago Daily News; contributed articles to various music journals.

Isadore Berger: composer and violist, very active in Chicago musical circles.

Isadore Levine: one of the popular pianists who for many years occupied a prominent place in the musical circles of our city.

Emma Roe: one of the popular voice teachers in the city, who trained many singers of renown.

Zerline Muhlin Meteger: voice teacher and opera coach.

Isaac Van Groene: renowned opera coach, conductor and accompanist who composed the music for many Jewish pageants which he produced and directed.

Solomon Golub: noted Jewish composer who contributed many Jewish solo and choral compositions, was active in Chicago for many years.

Jacob Shafer: one of the great creative masters and a prolific composer; he is the pioneer-father of the Jewish oratorio; during his lifetime he composed over one hundred choral compositions; his cantata "Der Shvuterem Furygel" won second prize at a composer's contest in Moscow in 1933; he was founder of the Jewish Byrnes's Choral Society; founded Jewish Music Alliance which included 36 choral societies throughout the country. He left Chicago for New York where he continued composing and other music activities until his untimely death in 1995.

Molsey Boguslowsky: famed concert pianist and director of Boguslowsky Music school.

Esther Harris: noted pianist and founder of the Esther Harris Music hall.

Max Brodlin: popular Jewish folk singer who began his musical career in Chicago. Jewish artists have made great contributions to the Chicago Civic Opera Company. One of these was Amos, who was a conductor and director of the company was the world-famous Glorias Pollaco.

The name of Rosa Rajas, one of the greatest dramatic sopranos and opera divas ever to sing in America, will always hold a place of honor with the Chicago Company. She is now a very prominent voice teacher and opera coach.

Other Jewish artists who made substantial contributions in the Chicago Opera Company are: Giacomo Rinnini, famous operatic baritone; Wilhelm Back, bass-baritone; Irene Pavloska, mezzo-soprano who was also connected with the Ravinia Opera Company; Mark l. Oster, who played Wagnerian roles; Alexander Kipnis, world-famed basso; Joseph Schwartz; and many other world-renowned singers.

During the existence of the Chicago Civic Opera Company, many Jewish Chicago artists sang roles in the various productions of the company: Ruth M. Aben, who appeared in Amnerian roles; Sonia Sharnova, contralto, famous concert singer who for many years participated in important roles and is now a prominent voice teacher in our city; Mari Barowa, mezzo-soprano who is now in New York; Henrietta Carr, soprano, prominent concert and oratorio singer; Ida Landseman, baritone who is prominent in Jewish music as a singer and cantor; Mildred Gerber, soprano; Ruth Mills, mezzo-soprano.

Besides this partial list of soloists, the list of the Jewish singers who have participated in the operatic chorus would be endless.

Another important name is that of Louis Eckenstein who, though not a musician himself, as a lover of music and a president of Ravinia, helped develop its opera productions to the level of world-fame.

With the end of the first World War, a new wave of immigrants came to America. Among them were great artists in every field, who enriched the already established cultural life in America. Thus, Chicago benefited by gaining a great number of talented musicians who have broadened the musical horizon, and whose influence penetrated into all phases of musical activity.

In the field of piano there were: Vitaly Shore, highly talented, and eminent teacher, who has made contributions to musical Chicago for the past twenty years; was recently elected president of the Society of American Musicians.

Ida Krebs: world-famous, who has appeared as soloist with many famous orchestras.

Gita Gradov: during her brilliant career she won great acclaim; played concerts all over the world.

Among the younger generations we find: Saul Dorfman gifted concert pianist; faculty member of Roosevelt College School of Music.

Abba Leifer: accompanist, organist and music director of Sinai Temple and Temple Mispah; faculty member of Roosevelt College School of Music.

Rosalyn Tureck: who has already achieved world recognition; she now resides in New York.

Louis Hambro in the past several years has won great acclaim as one of the most talented concert pianists in America. Is son of Harry Hambro, accomplished accompanist and teacher.

There are: Samuel Raphling, Leonard Shure, Nina Meserov-Minchin, David Dushkin, Rudolf Beck, Mois Margolies, Rudolph Ganz, Alexander J. Bachevaroff, Levy, Ruth Kleiber, Hadasan Delson, Belle Tannenbaum, Bernard Nahm, Alexander Oster, and many others whom space does not allow to mention.

Very prominent Jewish violinists and cellists have been connected with the Chicago Symphony Orchestra and other symphonic organizations. Some of the outstanding are:

Misha Mikahof: world-renowned violin virtuoso who was for many years concert master of the Chicago Symphony, and is now concert master of the N.B.C. Symphony in New York.

Daniel Saldenberg: cellist, for many years principal cellist with the Chicago Symphony; organized and conducted the Saldenberg Symphonietta.

Emmanuel Kurtz: world-renowned cellist; for several years principal cellist of the Chicago Symphony.

Fritz Seifert: violinist; was concert master of Illinois Symphony; concert master with Metropolitan Opera; has appeared as concert soloist with many other symphony orchestras; is now concert master of the C.B.S. Symphony; and for past few seasons has been concert master of Grant Park Symphony.

Leonard Sorkin: gifted violinist; for many years with Chicago Symphony, appearing as soloist; is now connected with radio.

David Molls: cellist and teacher; was with Chicago Symphony; is now on faculty of Roosevelt College School of Music.

George Perlman: violin teacher and composer; has written many Jewish and Hebrew themes for the violin; many of his published works have been performed by great artists with great success.

George Soppin: gifted cellist; was member of Chicago Symphony for many years; has appeared as soloist with many orchestras; now concert and concert work.

Oscar Chauwos: former member of Chicago Symphony; frequent concert violin soloist with leading orchestras; now in concert and radio work.

Aaron Rosani: young violin virtuoso, recognized as a highly talented concert soloist. Also connected with the Chicago Symphony.

CONTINUED ON PAGE 119
The Hebrew Theological College has adopted this slogan for its 1948 membership campaign. Donations made to us constitute an investment in the future of our people that will bring unceasing dividends in Torah scholarship, spiritual values and Jewish service. The study halls of our sacred school are creating the intelligent leadership of Israel's tomorrow, just as the American-Jewish community today reaps the harvest of our educational endeavor in the first quarter century of our history.

The man of vision will invest in our Torah program — now!

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Rabbi Jacob H. Greenberg, Dean
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EDUCATION
CONTINUED FROM PAGE 114
Under the term Jewish, I would include two basic elements: (1) It must be genuine, deriving its content and form from original Hebrew sources of Jewish thought and experience. This implies that Jewish education should consist of courses of study which would give our youth an understanding of Jewish religious thought, and an appreciation of Hebrew creativity; and of an activity program that would draw upon the warmth and beauty of Jewish religious customs and observance. (2) It must deal with the totality of Israel rather than its branches. The verities of Judaism are eternal; their interpretations are not; they vary with the times and the lands in which the Jews reside.

By that I do not mean to imply that there is no room for emphasis on a particular school of Jewish thought or practice. Those who are sincere in their Orthodoxy, Conservatism, Reform, Hebrew or Yiddishah have a right to present their views to their children as sympathetically as they know how. However, it is essential that our children achieve Orthodoxy, Conservatism, Reform, Hebrew or Yiddishah rather than be thrust into them.

The major task of a community program of Jewish education should be to make our children and youth intelligent and devoted Jews, for it is only on such a foundation that we shall be able to build loyalties for particular schools of Jewish thought.

And last, by Education 1 mean that the Jewish school must be built around felt needs rather than upon blind dogma. It must "lead out" and develop the Jewish personality of the child rather than just impose articles of creed. It must make Judaism an adventure in rich colorful living instead of sheer memorizing of catechisms or stories of the glories of old...

"Torah-Or"

It is this conception of education as a religious imperative that led in ancient times and during the Middle Ages to the development of a compulsory system of Jewish education in the midst of universal illiteracy. This idea of "Torah-Or" — Learning is Light — has also been responsible in great measure for the singular devotion of the Jews to education in modern times, a devotion which expressed itself even at the most tragic hour in the concentration camps in the underground "bunkers" where to the very last moment Jewish parents encouraged their children to go on with their schooling. Indeed, it is this tradition of "Talmud Torah Keeneged Kolom," "Torah above all," which led the Hebrew University of Jerusalem during the trying weeks of this past summer to call the World Jewish Education Conference for the purpose of furthering and strengthening Jewish education the world over.

These ideas and ideals which molded the destiny of Jews through the ages must remain the watchword of the Jewish school in the years to come. Ours is the responsibility to transmit them to the next generation. "Thou shalt teach them diligently unto thy children."

THE END

GREETINGS and FELICITATIONS

to the

Jewish Community of Chicago

for its Contribution to a Century of Progress

in Economic, Cultural, Scientific and Social Achievement

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Rabbi Aaron M. Rins
Morris Rine, Chairman of the Board
ZIONISM . . . . Retrospect and Prospect

Editor's Note—
Mr. Kaplan's article, appearing on page 39 of this publication, was prepared prior to the final actions in Palestine. The following supplementation is the present of a conclusion to the main body of his article.

By NATHAN D. KAPLAN

If one speaks of the influence that has been played upon the Jewish community of Chicago by the Zionist movement during the last fifty-one years, one cannot fail to comment upon the response evidenced during recent years by the Jewish community as a whole to that influence.

Noteworthy is the fact that before November 29, 1947, when the famous resolution for Partition of Palestine was adopted by the General Assembly of the United Nations, repeated demonstrations were resorted to by leading Jewish organizations which had theretofore shown no interest in Zionism, to impress upon our United States government the public will in favor of that Partition plan. Likewise, when, after the adoption of that resolution by the General Assembly of the United Nations, and the appointment of a commission to implement the partition, the United States representatives at the United Nations tried to abandon support for that plan and substitute a nebulous sort of trusteeship in its place, it was not the Zionists alone who rose as one man to protest the injustice of that attempt. All the leading organizations and groups in Chicago joined in shewing our government representatives, national, state and municipal, with demands for the redemption of the honor of America and for the fulfillment of the promised justice to the Jewish people.

It was but natural that in this they were joined by many a non-Jewish fellow-citizen whose insight into this world problem had been illumined by the program of the World Zionist Organization.

History, however, shaped itself so that not to the United Nations, nor to any one government, king or potentate, was the Jewish people to be obligated for the attainment and ultimate realization of its just demands. The partition resolution of November 29, 1947 was to prove merely as a blueprint of a desirable solution—not the ultimate solution itself. Hence it was, that while the General Assembly was debating and the Security Council was hesitating, the Jewish people themselves, the Jewish people of and within Palestine heroically proclaimed their own Declaration of Independence on the very day before the British Empire surrendered its mandate and promised to withdraw its military forces from Palestine.

That was on May 14, 1948. And on May 16, 1948 at the largest and greatest Jewish gathering ever theretofore assembled, (variously estimated at between fifty and sixty thousand) Chicago Jewry, joined by many non-Jewish citizens of this city, saluted with song, speech and prayer, the new State of Israel. And there, together with presentation of the colors of our own United States of America were presented for the first time the colors of the State of Israel amid the cheers and tears of a multitude who recognized in that event the realization of the slogan that "the days of miracles are over."

Realizing that a historic epoch in human history had now come to a close and that a new epoch had begun, the Zionist Organization of Chicago took measures to adjust itself for readiness to respond to the new demands which new conditions may create.

At a special meeting of its membership, constitutional amendments were adopted and the annual conference was postponed, to be held in the autumn of each year, instead of in May as heretofore, so that it may follow the annual conventions of the Zionist Organization of America and thus be able to coordinate its service with plans and resolutions adopted by the national body in deliberative convention.

The wisdom of this action is evident from the fact that at the recent National Convention of the Z.O.A. held at Pittsburgh, Pennsylvannia, the same city at which was formulated the famous Pittsburgh platform which has been the guidepost of Zionist activity for the last thirty years, discussions were held to determine the new relationship between the Government of the State of Israel and the Zionist movement as a whole, with particular attention to that part of the Zionist movement which is spread out in the diaspora, of which United States Jewry is a part.

By Zionist movement is meant primarily the World Zionist Organization; yet it may be readily understood that the very existence of the State of Israel serves as an attraction to other bodies for relationships which may need to be defined.

These relationships may involve certain implications with a variety of overtones and undertones and will undoubtedly be the subject of much debate and discussion on platform, pulpits and press. One thing, however, was made clear, and from all appearances, seems to be unanimously accepted: that the sovereignty of the Republic of Israel precludes the thought of political interference in the affairs of its government and people by any other than its own territorial citizens.

That is a definite departure from the days when the Jewish agency for Palestine, composed of Zionists and non-Zionists (so-called)—citizens of various countries of the diaspora—represented the political interests of the Yishuv, as well as of World Jewry, with reference to the conduct of the Mandate from the League of Nations.

Henceforth The Republic of Israel enjoys its own government. The Jewish Agency or the Actions Committee of the World Zionist Organization, even the World Zionist Congress, will have to be reoriented to this new condition and their functions will be outside the sphere of governmental functions of the Republic of Israel.

The economic relations, cultural influences, social customs and habits, as well as religious ties will henceforth be the subject of much thought and concern. In these topics are bounded a future of progress for Jews the world over. It being expected that much will radiate from a growing Third Jewish Commonwealth to enrich a widely dispersed Jewish diaspora, just as economic and other contributions may serve to strengthen and develop this reborn center of Jewish spirit and Jewish genius in the national home, where first this spirit and this genius asserted their power before the civilizations of the world.

THE END

COVENANT CLUB
CONTINUED FROM PAGE 39

sponsors collections for the Community Fund, the Jewish Welfare drives, the Red Cross Funds, the Board of Jewish Education, the Infants' Paralytic Fund.

In the cultural field, the Club conducts a regular series of forums programs. Its Library is praised by connoisseurs. Jewish Book Week is observed elaborately. In the field of art it sponsors contests for commissions to execute works for the Club. Bronzes by Glicenstein, a mural by Beller, a statue of Herzl made by Boris Schatz of Palestine, and other great works of art by Chicago Jewish artists adorn its halls. For music the Club maintains a concert service. Opera Night, a regular institution of the Covenant Club has constituted a tremendous contribution towards support and popularization of Grand Opera in Chicago.

Recently, under the management of Emanuel Schwartz, the Covenant Club sponsored an "Auction for Israel" at which over $75,000 was raised. Contributions for the Auction were made by members of the Club, and for a full day, all facilities of the Club were made available for the 500 people who thronged the Club headquarters to attend the sale. This auction came as a climax to the "Salute to Israel" program sponsored by the Forum Committee. Climaxing its activity in its support of Israel, the Covenant Club has just completed a special function at which there was raised almost $75,000 for the Combined Jewish Appeal.

The Covenant Club is a private club, but in its service to the community it represents a truly Chicago Jewish Institution. Its traditions and support of communal responsibilities constitute the proudest assets of the Covenant Club. They explain the warmth of spirit, the atmosphere of friendliness, the interest for Jewish welfare permeate this institution. Only a few people know the of the private, Jewish social clubs in cities outside their own. But rabbis, scholars, artists, world figures in all of the large cities, know the name of the Covenant Club in Chicago, and honor that name.

THE END

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JEWISH CONGRESS
CONTINUED FROM PAGE 25
It was here in Chicago that, for the first
time, a sectarian white organization filed a
“friend of the court” brief in a restrictive
cooperative suit. The suit, begun by Congress’
Regional Attorney Gordon, culminated in a
Regional CLSA Director Miller’s presenta-
tion to the U.S. Supreme Court. The people
were won that fight. The use of state or federal
courts for the enforcement of restrictive
cooperative suits was outlawed.

It was here in Chicago that Father Ter-
minello was convicted and fined for slander
which incited to violence. His companion
speaker, Gerald E. Smith, has not re-
turned to a platform in Chicago since that
day. And from its experience in aiding the
city prosecution of the Terminello case,
CLSA has drafted and succeeded in having
passed by the Chicago City Council the
anti-vote ordinance.

Local Action
Many of the issues are national in origin
as well as local in application. Congress has
not hesitated to take equally vigorous action
on local issues which some organizations
have seen fit to avoid because they are
“inconveniently” close to home.

While active in the battle for federal and
state FEPC, study is made of the possibili-
ties for action in Chicago. Through CLSA’s
work, and with the backing of the whole
Congress membership, the attention of all
democratic groups has been brought to bear on
a very significant issue of insurance, fair
employment practices on a large number of
Chicago jobs. Public utilities have an ob-
vious primary responsibility to adopt such
employment policies; it was at Congress’ initia-
tive that such a clause was incorporated into
the new franchise granted to Commonwealth
Edison. At present, Congress is working
on means for securing the adoption of
similar fair employment policies by all com-
panies doing business with the city.

While supporting the fight for the Taft-
Ellender-Wagner Housing Sugar, Congress
has worked effectively in the housing battles
on the local scene. When the race riots
broke out around the Airport Homes and
Fernwood Village Housing Projects, we
joined the forces bringing successful pressure
upon the city administration for a clear cut
and affirmative democratic stand. When
the racists and the realtors then levied their
attacks upon the Chicago Housing Authority,
Congress was prominent among the
groups marshalling and making articulate
the community support for CHA’s staff and
policies. When a “hired-head” realtor
who had treated racial and religious prejus-
dices as an acceptable factor in planning
public housing was nominated as head of
the Chicago Land Clearance Commission,
Congress led the Jewish community in
protest and succeeded in having his nomi-
ation withdrawn.

While participating in the fight for civil
rights on the national level, opposing the
Mundt-Nixon Bill, the “Loyalty” Order
and the House Un-American Activities Com-
mittee, Congress worked locally on the
malignant suit filed by the Belling group against
the SENTINEL magazine, on local govern-
ment loyalty cases, and against state legisla-
tion to establish a local un-American activi-
ties committee.

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MUSIC
CONTINUED FROM PAGE 115
phony Orchestra are violinists: Irving Imser, Eddie Gradman, Philip Sharf, Sol Turner, Paul Kahn, Aaron Finerman, Maurice Monte-
ites, Samuel Dotnick; violists: Isadore Sverow,
Samuel Felsh, Harold Katz; Nathan Zimmoroff, bass violin; and many others.
Some of the other noted violinists are: Abraham Fender. The Socio Gomberg, An-
na Joffe, Adolph Pick.
Among the voice teachers who have achieved fame are: Alexander Nakhutin;
Stella Stanger; Lawrence Davidson; Robert Spro; Eva Gordon-Horowdzie; Maurice Scappio; Philip Kinman; Hans Altsa, ca-
tor in the Washington Blvd. Temple and Sinai Temple; Barbara Russell; Helen Gold-
kin, folk singer and outstanding interpreter of Yiddish and Palestinian folk songs; the
Lind brothers.
Other musicians of note are:
Leo Koppi: famous orchestra conductor.
Harry Cooper: composer, conductor;
former music director of Anshe Emes Syna-
gogue.
Max Yanowskit: composer, conductor;
music director of KAM Temple.
Erwin Josef: composer, director, com-
poser and organist; music director of Anshe Emes Syna-
gogue.
Max Yanowskit: composer, conductor;
music director of KAM Temple.
Rabbi Jacob Singer: musicologist, com-
poser and lecturer.
Leon Stelin: composer, conductor; promi-
nent member of the faculty of De Paul University School of Music; his composi-
tions of importance based on Jewish and Hebrew themes have won great re-
sponse in performance with outstanding symphony orchestras, and are an ever-grow-
ing contribution to Jewish music literature.
Paul Helts: outstanding musician of great talent and originality; composed symphonic
music, but main achievements in vocal art; well known as voice and harmony teacher.
Lazar Solomon: world-famous conductor of Columbia Symphony; conducted Illinois Symph
omy for many years; is now guest conductor of Tel Aviv Symphony.
Others of importance, whom space, un-
fortunately does not permit us to identify are:
Paul Lomkoff, Max Oberndorfer, Dr. Liberson, Seymour Raven, Max Sim-
heimer, Bernard Brindell, Auber Manu-
witz, and many others.

Choral Music
The very excellent choral societies are a develop-
ment of the past decades. They represent the various trends in Jewish social and cultural life.
The first among these was the Jewish Peoples Choral Society which was founded in
1914 as the "Yiddishker Spiraaltscher Gesang Faren," and later, when it amalgam-
ated with the then newly organized "Ar-
beiter Chor" became known as the "Frei-
heits Gesang Faren." The repertoire of this choral society has been devoted mainly to Yid-
dish folk songs, workers' songs. Of late it has included Palestinian music and English com-
positions of Jewish content in its programs.
Several years after this group appeared, the Workmen's Circle Chorus was organ-
ized. It is under the direction of the noted conductor, Paul Helts. Its repertoire con-
ists in the main of Yiddish folk songs and
workers' songs.
For over a decade there was in existence the Jewish National Workers Alliance Choral Society, which was for many years
under the direction of Ben Pollak.
In 1927 the Hallevi Choral Society was organized. Its founders were its first di-
rector, Harry Cooper; Morris, Morris Broom-
berg, and its director for the past 18 years, Hyman Resnick. This group devotes the
major part of its program to Palestinian and other Hebric music, as well as Yiddish
and English compositions.
The final word is presented with a choral group which has been in existence for
10 years. Its director is Dr. Ben Sted. Its repertoire includes Yiddish and English
music.
Very welcome newcomers are the Hamo-
mir Choral Society, organized under the direction of the Ichudin Hari Choral Chorus of the Hapoel Hamizrachi, under the direction of Sylvan Kalib.
Another group conductor of the note is Max Sinzheimer, conductor, teacher, or-
ganist, faculty member of the Midwest School of Music and Director of Temple Sholom.
An outstanding musical personality was the late Ancher Manuwitsch, conductor of the Jewish Children School Choruses, for a time conductor of the Freiheits Gesang Farein and faculty member of the American Conservatory.

Chasunut
The cantor, or the "chasenut," is a com-
pletely Jewish phenomenon. The institu-
tion of the cantor began with the establish-
mament of the synagogues after the destruc-
tion of the Second Temple. Throughout the Diaspora the cantors filled the place of the high-priest, and were known as the "Avodah" for the people. The
cantor has contributed greatly to the many lands. He was always the main representa-
tive of the Jewish religious musical folk
lore.
The "chashnut" (cantor group) has ex-
perienced many different phases during its
history. When we speak of the present day cantors we refer mostly to the cantorial
literature of the Eastern European com-
nunity.
The prominent role of the cantors in Chicago began around the turn of this
century. At that time world-famous cantors, such as Israel Cooper, Jamail Mezada
and B. Wladowski came to our city. Later ar-
rivals were Cantor A. Manowitz, who with his
phenomenal voice won a place among the
great cantors; E. Kalmanowitch; Chaim
L. Lipner; Moshe Shayan; Milowsky; Todros
Greenberg, musician and composer, and
present president of the Chicago Cantorial Association; J. D. Reichlin; and Aaron Kritz
who possesses an unusually rich baritone.
Among the outstanding cantors are: Te-
vale Cohen, who has been a prominent
cantor for the past two decades; A. Turner
Tolnach; J. Krausadski; M. Seifer; A.
J. Sherman, who is also a composer of litur-
gic music; I. Katz; and Boris Schiff-
man. They have for years added dignity to the Chicago cantorate.

Special mention must be made of two
venerated cantors: M. Newman, a scholar
of note, and S. Zhenchak, who has com-
poused many choral compositions and can-
torial recitatives. These two left their im-
print on Chicago religious life.
Among the present day cantors are Je-
seph Biblenbach who has been in the field
for 20 years, and has composed many choral works
of note; and Joshua Eidel, also a composer of
note.
Cantor Morris Silverman of Anshe Emes, and
Maurice Goldberg of Rodfei Zedek
have been active in the cantorial field and
also appeared as soloists with various choral
groups.

Cantorate
The following arc among the cantors who are active in the cantorate and are a part
of Chicago's Jewish religious life: An-
shel Freedman, J. M. Frankel, T. Klitay,
A. Kliper, P. Kaslow, L. Podet, B. Silver-
man, and his son M. Golub, D. Rontal, M.
Serzam, J. Weid, L. Sletensky, M. Buni-
A. Finerman, B. Gelbart. Others who served
for a time in our city are L. Sonen-
mak, L. Feldman and Philip Blackburn.
Chicago Jewry has heard and been thrilled
by the beautiful ancient ritual chants of
many world-famous cantors who have
done great appearances from time to
time. Among them are the never to be forgotten: J. Rosenblatt, M. Hendron, G. Sirota, D.
M. Sickmng, D. De Reulyn, A. Kauth-
mar, A. L. Rutman; and the present day
greats: the venerable Z. Martin and F.
Finchk, Kapow-Kagan, L. Lange, L. Glantz,
S. Vigoda, S. Malawsky, Moyca Oyaber, A.
Adelman, and the sensational M. Kousevitz-
ky.
Synagogue choirs play an important part in
the beautification of the religious service.
There are many choir leaders who have con-
tributed toward that end. Among them are
the late David Hirsch Z. Gaagursky, Epstein, and the present director of the
Albany Park Hebrew Congregation, L.
Gold.
A notable role has been played by the
Hebrew Singers Union, an organisation of
professional "shull" singers, which was
formed in 1921 by its president, H. Tappo.
The foregoing is only a partial presenta-
tion in all fields which the Jewish com-
nunity has produced during its life in Chicago.
Many worthy artists, living and dead, should
be added to the list. Some not mentioned
are equal in importance to some of those men-
mented. The writer wishes to make it clear that the names presented here are
not an exhaustive list, and that artists not
mentioned were not excluded for lack of
worth. Only the limits of space and re-
search determined this. The writer could
even begin to tap the contributions of
Jewish musicians in the popular field—men
like Benny Goodman, who is a Chi-
icago product and who has brought honor
to his people for his music, and for his
principles of human decency to which he
adheres at personal sacrifice.
However inadequate the compilation of
names and accomplishments, it does show
how vast is the wealth of talent, individual
and organizational, which the Jewish heri-
tage of music has produced.
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WILLIAM N. ERICKSON
President
Board of Commissioners of Cook County
EPILOGUE

THE LESSON OF A CENTURY

History teaches by example and also gives warning. This record of a century of Jewish creativity should not be viewed merely as a literary souvenir recounting the glories and achievements of the past. It should rather point the way to the future.

In evaluating the results of the evolutionary development of Chicago Jewish communal life during the past century, we may well lay the foundation upon which we can build for tomorrow. It is not enough to indicate the accomplishments of some of our more or less important organizations and institutions. By representing the whole pattern of our communal life, we should be able to determine the relationship of the past to the present so that in the proper perspective we may see the future.

The laws of human development teach us that every generation lives by the labors of the dead; and by the practical application of such inheritance, they continue to create for those who come after them.

We can thus pause to ask as we view the history of our community in retrospect, "What can we, the heirs, build upon the foundation left to us by our predecessors?"

The readers will forgive me if I inject in these serious reflections a note of concern. The over-all impression we gain from viewing our past is that Jewish life in Chicago, as in other Jewish communities throughout the land, reflects the tragic fragmentation of our Jewish national group life. In the pages of its history we find the shattered pieces of what should have been the collective Jewish responsibility. Tragically evident are signs of disunity and divisiveness, which have too often made our efforts ineffective.

It is said that a doctor examining a patient must first determine the cause of the sickness in order to make a correct diagnosis and prescribe the needed cure. We must thus ask ourselves what are the causes of this group ailment of which we speak? What causes the continuing rift between groups even now, at a time of great national historic decisions? Why do we lack the true democratic spirit in our Jewish communal life in Chicago as it turns into the second century of its existence? Where is the spirit of Kol Yisrael Cheverim Zeh Lozeh—each individual is responsible for his brother and for the community in which he lives? Why are the Jewish masses so apathetic and so indifferent as to leave to a few the task of charting our group life?

As we examine the record of the last century, as reflected in this Centennial issue, I believe we will find several causes contributing to our disunity.

The immigrant who came to these shores found himself in the early days of his settlement facing difficult problems of adjustment to his new environment. On the one hand he was forced to accustom himself to a new land, a new and sometimes baffling language.
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JEWSH CONGRESS
CONTINUED FROM PAGE 118

Broad Concepts

A full elaboration of Congress' activities and proposals for national and local action reads like a roster of the recommendations of the President's committee on Civil Rights. With the publication of the Report of the President's Committee, the battle that has raged for many years as to whether anti-Semitism should be fought by education or by legislation—a fallacy in the very statement of non-existent opposites—ended to a significant extent. Congress' program of yesterday has become everybody's program of today. The agreement on goals, however, has not yet been matched by a parallel agreement on means and techniques; although gradually Congress methods are being adopted by other Jewish and non-Jewish organizations.

To buttress its action program with sound scientific facts, CCI maintains a central research staff of psychologists, sociologists, and anthropologists in the home office, and works with various universities. To encourage the appreciation and distribution of materials of Jewish content, CCI carries on a modest program of pamphlets, wall sheets, and the widely read journal, Congress Weekly. Finally, on behalf of world Jewry, the American Jewish Congress gives major support to the World Jewish Congress in its unique and far-flung program of political and related action in cooperation with the Jewish communities of over 60 nations throughout the world.

Over and beyond the Congress activity on the domestic scene is its activity in behalf of Israel. From its very inception, the American Jewish Congress has been a pre-Zionist organization. In the '50s it's work was especially significant in that it reached many Jews with the Zionist message who were not in the specifically Zionist organizations. During the War and since, Congress has worked tirelessly with the many other Zionist organizations, and through these activities has helped in the realization of the long-sought goal — establishment of the State of Israel.

This short resume of the accomplishments of American Jewry's new affirmative program in a period of growing reaction is proof positive of the significance and value of our new means of combating anti-Semitism and all forms of groups discrimination and prejudice. By returning to the fight for fundamental human rights with the same broad support as aided our forebears of a century ago, we shall yet achieve our ultimate goal of full equality in a free society.

AMBIJAN
CONTINUED FROM PAGE 101

The Chicago committee of Ambijan is proud of the leadership given it by such men as Judge Harry M. Fisher—its honorary chairman, Judge Samuel Heller, Morris Alexander—to mention just a few—and of the officers and directors: Mrs. Arnon Halperin, Joseph Jagen, 1st Lead, Dr. Benjamin Neil- ler, Leo Nellig, Dr. Julius Schaffner, Herman Sper, Harry Zarin, Harry Markin, Harry D. Koeing, Daniel A. Uretz, Max Bresler, Mitchell Elin, and Max Targ.

THE END
and a new and free society where he was called upon to participate in the political, social, and civic life of his community. In addition, he was concerned with the welfare of those he had left behind in the land of his origin, and with the need for providing them with material support and with means for transportation to join him.

Because of this new and strange life, the immigrant’s sense of collective responsibility to his co-religionists was often confused. He was too preoccupied with his own problems to give much thought to the destiny of the Jewish community in which he lived.

Yet, this is not the main cause for the indifference and apathy of the greater number of American Jews. We find that the sons and grandsons of the early immigrants followed the pattern of their parents and reflected the same lack of interest in charting the course that the American Jewish community was to take.

The greatest guilt for the atomization and disunity, which affects every social and ideological group in Jewish national life, must be laid at the doorsteps of the few on the so-called highest level of national Jewish leadership. These “leaders” have created a certain group psychosis by instilling the idea that the giving of charity satisfies all communal responsibilities and can even solve all the political, economic, and social problems which confront us.

Even in the most critical periods in our history, when the tragic events of the last decade awakened the masses to collective responsibility, these self-appointed doctors administered a “new sleeping powder,” putting the masses back to sleep by encouraging the giving of charity to satisfy any and all responsibilities which the individual owes to the group. By creating this lethargy among the masses of American Jewry, political action was discouraged and prevented as though the Jewish people lived on some other, mysterious planet upon which political problems do not exist.

History exacts a bitter price from those who do not meet their responsibilities. Because of this “sleeping sickness” which afflicted the Jewish masses, we stood by impotently while six million of our best were annihilated.

However, history has afforded new opportunities for effective and courageous action. In our own day we have received some compensation for the great tragedy we witnessed. After the greatest catastrophe in the long story of our martyrdom in exile, we were also privileged to be the recipients of historic justice. We have lived to see the practical realization of our 2,000 year-long dream and hope. The Jewish people have been restored to nationhood—to independence—in their historic land.

Yet, tragically enough, we see the same pattern being repeated.

The same benefactors who were yesterday the “non and anti-Zionists” are today in the forefront, blowing the Shofar of victory, but in such a low key as not to awaken the Jewish masses to the realization that the long-awaited emancipation of our people has finally come, and that it calls for collective political action—not just delivering the mezumin without exercising its democratic right to have something to say as to how these monies should be allocated.

What is most tragic and at the same time ironic, is the false slogan of unity which is built around the collection but not the distribution of the funds. This false unity in reality masks and continues to cause the great disunity which plagues us.

In our own community, organizations were singly called in before the “throne of the few” who hold the purse-strings of our community’s generosity to arrange what share of the Leviathan will be given to this that, or the other organization. After all, these are Messianic days, and in accordance with the legend, we are told that “when the days of the Messiah will come, all the dead will arise, and each one will partake of the feast of the Leviathan.”

CONTINUED ON PAGE 125
Mogen David Wine

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The representatives and leaders of the various organizations were called in together for counsel with the leadership of the Combined Jewish Appeal to set the budgets and the sums which each organization would receive. Separate deals were made with each one of them. The respective negotiators for each organization were thus encouraged to emphasize the importance of their separate organizations with little or no regard for the other organizations.

Each group receiving its funds from the main "charity shisel," in its desire to reciprocate, while being aware of the great and historic needs of the United Jewish Appeal, loses all of its organic ties with the community and continues for the time to revolve around the money-greased axle, at the same time emptying itself of its educational contents.

If this procedure continues, many of our worthwhile organizations will become empty shells. Organized Jewish life in our community will simply and plainly fall apart because of this so-called "unity." It is my hope that this action is not dictated by a "divide and conquer" philosophy.

All of the efforts to present for the readers of this rich-in-content Centennial issue will be meaningless if we do not at this moment try to prescribe the correct remedy by which we can piece together the many fragments of our Jewish life.

The turn of the century of Chicago Jewish life corresponds to the cycle in our history. It demands concerted, united group action for, not only the perpetuation of our national existence, but also the development of our genius and talents to contribute to the well-being of the entire human family. To respond to the call of history we must find that common denominator which will permit the coordination of our collective efforts and at the same time will encourage the many-sided activities and interests which characterize our communal life.

We must learn from the lessons of history the tragic fact that mankind divided into groups and nations, has as yet not reached the high level of moral consciousness where the strong feels obligated to protect the weak. On the contrary, the testimony of history shows that the weaker a national group is, the more persecuted it is.

The past few months since the historic day of May 14 have taught us the tragic truth of the brutal relationship of the strong towards the weak. Even now the British government has become the open protector of the aggressor Arab nations. She sheds tears without end for the Arab refugees fleeing an Arab-instigated conflict, while closing the doors in the face of the displaced Jews in Cyprus who seek to enter the Promised Land.

There were many who told us that the establishment of a Jewish State would set off a great wave of anti-Jewish feeling in America. Much to their chagrin, we find that anti-Semitism in America has not increased because of the epoch-making events of May 14. The anti-Semite is learning to respect the heroism of our contemporary Maccabees and to admire the indomitable courage they have shown even against great odds. Jewish resistance and Jewish gallantry—evidence of our courage to strike—will make the bigot, the racist, think twice before he does his evil work. In our world where "might is right" instead of "right is might," there is greater respect for the striking fist of Israel than there is sympathy for the Jewish S.O.S. of alarm.

The lesson from these historic events is that our strength lies in unity and democracy. If we are to insure our well-being as a national group within the family of nationalities making up our nation, we will have to establish democracy within our group as well as without.

If we are not to repeat the mistakes of the past, the organized Jewish masses must, through democratic processes, become the dominant influence in our communal life. The masses of the people must become the initiators of our undertakings and in that way forge the destiny and the future of the community. Through democratically elected representatives in a centrally-coordinated body, mandated by the people to chart the
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course of communal life, the voice of the Jewish masses must find full expression.

In passing, let us give a warning to those few benefactors who, as rumor has it, are beginning to plan a "community council" for the Jewish people of Chicago. A central body, in which the many-sided Chicago Jewish community is to be represented, must not be created for, but by the masses. To bring order into the present life of our community, a mandate for leadership must be secured from those who are to be led. Such a mandate can only be secured if we are to travel the way of true democracy.

Representatives of the various groupings among us must be called into a conference; a constitution must be written and a program of action prepared. This program must be ratified by the people before steps are taken to implement it. The basis for such central organization must be to retain and to encourage the multi-colored, multi-lateral, multi-faceted, Jewish communal life, and at the same time, through proper coordination, without the influences of any selfish organizational party interest, forge a solid, united Jewish front to fight and preserve our rights and our security as a free people within a free society.

If the now-fading American Jewish Conference had followed this type of program instead of catering to the wishes of the organizations which made it up, its influence would have been greatly felt in our communal life and it could have become the strong voice which could speak for American Israel.

If this Centennial issue is to be as rich in purpose as it is in content, we must heed the lessons we can learn from the record of the development of our group life during the past century. If these lessons are taken seriously, we can be assured that not only our enemies will show greater respect for American Jewry, but even our so-called friends will cease to toy with the destiny of Israel to further their own gains.

We must realize that though there are many differing points of view among us on social, economic, and religious questions we are an Am Echad—one people sharing a common history and looking forward to a common destiny. We must find the way to achieve unity within the diversity which is both a sign of strength and growth. We can progress only if we are guided by the old adage which has already gained the character of a truism—In Unity There is Strength.

I want to emphasize that these thoughts are not intended merely as a criticism of those individuals or groups who have made errors in attempting too great a control of Jewish life. It is intended rather to indicate that their social experiment was not conducive to the building of a strong united Jewish community. All of us must, in some degree, take responsibility for the failure of unity thus far. The test now is whether each of us, to get unity can give cooperation—submerging some of our special interests in the interest of the whole Jewish people.

THE END

Seek ye the welfare of the city whither I have sent you, and pray for its sake unto the Lord, for in its welfare shall ye fare well.

Jeremiah, XXIX:7
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Yiskor Dates
Yiskor is said on the dates listed below:

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<th>Year</th>
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